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READINGS FROM HIRUKKURAL

G.N. Das.

Thiru Kural, the immortal didactic scripture also esteemed as Uttar Veda or Later Vedas, was composed by the ancient Tamil saint-poet Thiru Valluvar in the 2nd century A.D. It has also got the reputation of being the highest translated scripture of the world in some 75 Indian and foreign languages. Its wholesale verse translation in Oriya was done by this author in the year 1993.

It is astonishing to find the saint-poet deal with as many as 133 topics of primary human interest on Dharma (Piety), Artha (Economics) and Kama (Love not lust) in ten couplets under each topic which are as much valid today as they were in ancient times.

The reader is invited to the treat of the illuminating scripture in the pages of this book.

READINGS FROM THIRUKKURAL

The wound of fire is cured soon
By treatment within days
That of harsh words remains raw
As long one alive stays.

(Kural 13/129)

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G.N. Das



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INTRODUCTION

After decades of sterile work in Government offices Mr. Gananath Das, on his retirement from the Indian Administrative Service, has devoted himself fully to the study of the saint-poets whose teachings have laid the foundation of the collective ethos of India. In order to share the spiritual insight he gained from such studies with his fellowmen who have had no direct access to the original, Mr. Das has been interpreting and translating the thoughts of these highly evolved souls into Oriya, his mother tongue, and English. Having thus rendered Kabir and Nanak he has turned his attention to the ancient Tamil genius Thiru-Valluvar. His Oriya translation of Kural has since been published by the 'Bidyapuri' Publishers of Cuttack.

Thirukkural has been written in couplets ten of which form a chapter, there being in all 133 chapters. They have been arranged in three books, the First Book being on "Dharma", the Second on "Artha" and the Third one on "Love". Each chapter is like a poem on any aspect of the foregoing human activities, like devotion to God, ascetic life, family life, compassion, charity, kingship, military spirit, friendship, gambling, love etc. The style is terse, epigrammatical. This may be as much due to the metre used as to the form of expression. The word 'Kural' in Tamil means anything short and in literature it refers to a poetic form using the shortest possible metre.

Thirukkural follows the ancient prescription of the sages for attainment of salvation or release from the cycle of deaths and births through the modality of "Dharma", "Artha" and "Kama" and writes its own code. It is, in fact, a 'treatise' on the art of living; a set of wholesome principles or counsels for the various sections of the society for a harmonious collective living.

According to many scholars Thirukkural belongs to the period of Sangam literature. Sangam was 'a college or assembly of poets' held under the patronage of a king or an eminent landlord. The literature produced by these assemblies was compiled in the period spanning over 300 A.D. to 600 A.D. "But, parts of this literature look back to at least the second century A.D." About its age Mr. C. Rajagopalachari, the scholar-statesman who is better known as Rajaji, says, "It is generally accepted as belonging to a period anterior to the second century A.D. Some scholars place it in the first century B.C."

The Sangam literature can broadly be divided into two groups: narrative and didactic. The narrative texts are works of poetry that glorifies heroes of the time and their exploits in wars and cattle raids which were much too frequent. They refer to the custom of setting up war memorials, a kind of stone structures on death of the heroes and as such, echo the first couplet of chapter 78 of the Kural on Valour which says, "Do not challenge my commander. Many are those who having stood against him stand now in stone." "The didactic texts cover the early centuries of the Christian Era and prescribe a code of conduct not only for the king and courtiers but also for various social groups and occupations." Thirukkural belongs to the didactic category.

Mr. Das has selected 290 of the 1330 verses of the Kural for translation. There is at least one verse from each chapter in the selection. A few chapters of the book were translated into English for the first time by a Madras Civil Servant (Mr. F.W. Ellis) in the early years of the 19th century A.D. Towards the end of the same century, Dr. G.U. Pope rendered it into English verse for the first time. The nineteenth century English used by Dr. Pope is rather involved and at times obscure, for which modern readers find it difficult to read. Mr. K. Sreenivasan, in the introduction to his translation of Thirukkural published by the Bharatiya Vidya Bhawan, Bombay, has cited an example of the language used by Dr. Pope in his translation which reads:

"If heaven its watery treasures ceases to dispense,
Through the wide seas gifts and deeds of penitence."

(Couplet 9 of Chapter 2 on Rain)

Mr. Sreenivasan has, of course, adopted in his translation some of the renderings of Dr. Pope one of which relates to verse 9 of chapter 38 (on Fate) and reads:

"When good things come men view them all again
When evils come why should they then complain."

Mr. Das's translation of the same verse is:

"If we accept that man should enjoy
For his good deeds happiness
Why should we deem it wrong for him
To suffer sorrows for his vile ones."

Mr. Das's rendering relates happiness to good deeds and sorrow to evil actions and as such, seems to conform to the tenor of the chapter better. The language used by Mr. Das is simple and readers will not find it difficult to understand. Moreover, the purport or the meaning has been explained in simple prose below the verse translated for the benefit of those who may find verse more difficult to understand.

Changes do occur in a living language. In course of time old words acquire new meanings or become obsolete and new words appear or are borrowed from other languages through economic, political and cultural contacts to satisfy new needs. The old classics written centuries ago do contain words and expressions which are out of date, but the classics themselves do not date and remain as they are. No one thinks of rewriting them to meet the changing requirements due to historical and sentimental reasons. No such sanctity is, however, attached to their translation which has to be revised or even replaced by new translation to meet the requirement of changing times. Even in the same period, it is not rare to find more than one person translating a classic because of differing sensibilities and varying perceptions. Mr. Das's translation should be viewed in this light.

Thiru-Valluvar, the author of Thirukkural, was not only a sage with the good of humanity at heart, a psychologist having deep insight into the complexities of human nature and a philosopher with an urge to reform, he was also a poet of no mean order. Although Thirukkural is basically didactic, it has verses that sparkle with poetic elegance with strikingly modern imagery. Almost the whole of Book Three is good romantic

poetry. It dwells on "Kama" which is love and not lust. Chapter 132 is pure poetry on jealousy and feigned anger of the beloved. When someone sneezes it is customary in most parts of India to bless him. It is also a common belief that one sneezes if he remembers or is remembered by someone dear to him. Basing on this custom the poet takes us through the changing moods of a jealous heart, her imaginary fears and unfounded thoughts and provocative remarks like sling-shots to the next chapter on charms of jealous love where "in lovers' quarrels losers always gain."

Elsewhere in this Book, we come across such lines as these (from K. Sreenivasan's translation):

"A feigned dislike to love is like the salt
To food, in excess, it's a fault." (Ch. 131)

"Though I would like to hide this love of mine
It appears like a sneeze without a warning sign."
(Ch. 126)

"One-sided love is pain. But mutual love,
Like balanced load on both sides, sweet will
prove."
(Ch. 120)

"From whom did she acquire this wondrous fire?
Withdrawn, it burns; approached, it soothes
desire."
(Ch. 111 on Joys of Embrace)

"She has two looks; one causes pain
That same pain, the other heals again." (Ch. 110)

In the other two Books too there are verses which are as poetic. For example, in verse 10 of ch. 9 on Hospitality the poet says: 'As the 'Anicha' flower fades when it is smelt, a guest's face falls when the welcome is cold.' Verse 10 of ch. 65 compares the learned men who cannot expound their learning, to a bunch of flowers that have no fragrance. And verse 8 of ch. 79 says, "Friendship is like the hand that comes to rescue when one's garment slips." Verse 3 of ch. 92 conveys the chilling truth when it compares a harlot's embrace to the touch of a corpse in a dark room. Verse 1 of ch. 94 tells of the death-like

grip of gambling: 'Even if you win, the gain is like a baited hook for fish' or 'how a gambler clings to his dice whatever the loss just as life clings to the body whatever be the suffering'. 'This big world looks dark and dreary even during the day to those who have no sense of humour.' In other words 'laughter is the light that lightens the world' (Rajaji) (verse 9 of ch. 100 on Courtesy).

Thirukkural is rated very high as a classic. Critics however point out certain inconsistencies in the text, one of which relates to 'non-violence'. The author advocates vegetarian food passionately. 'The meat eaters do not obtain any grace' he cries in Chapter 26 (Book 1), and in Chapter 33 he has rated non-killing higher than even truth, as virtue. In verse 7 of this chapter he has said that one may lose one's life but should not kill another Being. These two chapters are contrasted with Chapter 78 in Book Two where war is glorified and valour in battlefields is extolled sky-high. Rajaji explains verse 4 of Chapter 78 as follows: "The hero hurls his javelin at the attacking elephant and looks about for a fresh weapon with which to receive the next elephant. He then realises for the first time that a javelin had pierced him and is sticking in his body without his having known it. Smiling in joy at finding a weapon he plucks it out and arms himself with it." What a graphic description of a gruesome detail.

The author's attitude towards women as reflected in Chapter 91 also causes considerable disquiet among intellectuals. The woman has been assigned a subordinate role in the household. Chapter 6 describes the traditional view of male-dominated society which demands of the wife not only physical chastity but also unqualified loyalty to the husband. Verse 5 of this chapter ordains in fact that a true wife need not think of god when she rises in the morning. "She offers her worship to the husband and that is enough. Even the clouds will obey and pour the rain at her command." This is bad enough. But worse is Chapter 91 which exhibits, according to many critics, a malevolent form of male chauvinism. On this controversy I can do no better than quote the great intellectual and statesman Mr. C. Rajagopalachari: "The wife is generally treated with great consideration in Kural. But this chapter (Ch. 91) sets down wife-rule as a certain cause of weakness and disgrace for rulers and men of action. Feminists should not be upset by things said in so old a book as Kural. Wife-dominated statesmen hardly

command respect and confidence even in modern times. What is condemned in this chapter is the domination of the husband's judgement by the wife and not love and mutual respect between husband and wife." And further, "This view about the direct or indirect interference of wives in the public affairs managed by their husbands and the weakening of policy by reason of excessive attachment to one's wife or fear of displeasure at home, is not inconsistent with the dignity and equality of women's status. Nor has it to do with woman's capacity for public life. No man or woman can serve two masters satisfactorily. One who holds a public responsibility cannot permit himself or herself to be guided by another who has not been entrusted with the responsibility...." According to many, love at home makes for peace abroad. But too much of anything, however good, is bad and feminists would do well to ponder over the viewpoints of Rajaji quoted above.

Thirukkural is a unique guide with "helpful practical hints to achieve what may seem to be a mere counsel of perfection." If followed faithfully it will help make man a better Being and this troubled world of ours a better place to live in. As the poet has averred, if man acknowledges his debt to the society frankly, 'to need and to receive help' offered would be a thing of "beauty and pleasure".

It's, however, a pity that we know so little about the genius who authored the great work. Even 'Valluvar', according to Tamil scholars, is not the name of an individual. It normally refers to a caste. What all we know about him is that he lived in Mylapore which now forms a part of the city of Madras and that he was a married man and a weaver by profession. Due to paucity of factual details about his life, in course of time, this great saint-poet has entered into legends and there are many of them.

Mr. Das should have translated all the three books of Kural into English for the benefit of non-Tamil readers instead of directing his attention to a few of the verses. These verses have, however, been selected with great care and sensitivities and each is indicative of the theme of the chapter in which it occurs. I have, therefore, no doubt in my mind that they would create sufficient interest in the readers and urge them on to eventually read all the books of Kural in original or at least in translation.

**ADDRESS OF SHRI B. SATYANARAYAN REDDY,
GOVERNOR OF ORISSA AT THE FUNCTION
ORGANISED BY THE SANT BANI TRUST,
BHUBANESWAR ON 7/7/1994**

Shri G.N. Das, Chairman, Sant Bani Trust, Eminent Scholars and Distinguished Guests, Members of the Press and Friends,

It gives great pleasure to be here today with you to release the Oriya translation of "Thirukkural", the immortal verses of the great Tamil saint Thiru Valluvar and a cassette of the priceless Hymns of Guru Nanak, sung in Oriya. Thiru Valluvar composed his verses more than two thousand years ago. Guru Nanak wrote his hymns in the 15th century. However, both display the syncretic traditions of Indian culture which give primacy to ethical values and universal verities rather than religious dogmas and narrow creeds. Therefore, it gives me great pleasure to associate myself with this to bring the wisdom of these great saints to the ordinary people of Orissa.

Thirukkural has today come to be recognised as a Classic in the literature of the entire world:

This poem consisting of 133 sections of 10 couplets each which was recognised as a masterpiece of Sangam literature in Tamil in its own times, has stood the test of history and is accepted by posterity as a seminal work which has influenced the thoughts of man throughout the centuries. It is a work of not only great aesthetic and stylistic literary value, but also a guide to the art of living with nuggets of invaluable wisdom. The range of these verses covers subjects like ethics, statecraft, citizenship, love, the art of life in its myriad forms. It deals with the three Purusharthas i.e. Dharma, Artha and Kama which are essential for a life of action. The profound thoughts and ideas of this great saint-poet are encapsulated in the shortest possible Tamil metre called the "Kural". Thus the wisdom of Thiru Valluvar

is expressed in unparalleled verses which combine beauty with brevity. The translation of these verses into Oriya will enrich the literature of this language as well.

Fifteen hundred years later, we see the same concern for ethical values and the same commitment to expressing these sublime thoughts in a language and an idiom understood by the common man in the hymns of Guru Nanak, the great spiritual leader of the fifteenth century whose legacy is the egalitarian philosophy of Sikhism. Devotion and love was the basis of his approach to divinity.

In emphasising Bhakti as opposed to the rigid rituals and forms of orthodox religion, he resembled his great Vaishnavite contemporary Chaitanya who influenced this region in eastern India. Breaking out of the narrow confines and rigid mould of existing religions, he displayed a robust wisdom and sought to bring Hindus and Muslims under a common umbrella of spiritual and social commitment. His exquisite hymns composed in praise of the one God he revered also preached profound spiritual doctrines in simple allegories. The spiritual character of his message contained in the Adi Granth remains relevant even today. By translating these verses into Oriya and bringing out a cassette of these verses, the Sant Bani Trust have brought to the people of Orissa the wisdom of one of the greatest spiritual leaders of all times. Orissa is the land of Lord Jagannath, who represents universal brotherhood, tolerance and a commitment to an ethical way of life. The verses of these two great poet-saints strike a sympathetic chord in our hearts which are steeped in the glorious traditions of Lord Jagannath. Thiru Valluvar had observed two thousand years ago, "to forgive trespasses is good, to forget is even better." The spirit underlying this aphorism is mirrored in our own tradition of tolerance which alone can hold our country together in these times when intolerance and sectarian conflicts challenge our national unity. Today when many are emphasising religious differences, we need to recall the words of Guru Nanak who said:

"Religion consists not in a patched coat, or in a Yogi's staff, or in ashes smeared over the body. Religion consists not in earrings worn, or a shaved head, or in the blowing

of horns. Abide pure amid the impurities of the world; thus thou shall find the way of religion."

Over the centuries, these great men have upheld the virtues of tolerance and universal brotherhood, Our ancient civilisation has survived due to its commitment to these ideals. Our diverse nation can retain its integrity only by following the path shown by these great saints.

I had occasion to attend many functions both literary as well as cultural. However, participation in this function gives me the unique satisfaction of taking part in a practical effort to bring the wisdom of great men of other regions of this country to the common people of this State. I commend the efforts of the Sant Bani Trust and Shri G.N. Das, in this initiative. Translation of the verses of Thiru Valluvar must have been indeed a daunting task. To recapture the form and expression of the Kurals in another language other than Tamil is not easy. I compliment Shri Das for the remarkable achievement in this regard. Translating the Guru Bani, though easier, is an equally significant effort. The Sant Bani Trust have in the past brought out the works of Kabir.

It is encouraging to see a body like this devoting itself to bringing to the common people the secular heritage of our country. It is by such efforts that we can preserve the social and political fabric of our nation. I am sure, this Trust will continue its laudable activities in this direction. I wish the Trust and Shri G.N. Das all success in this onerous responsibility.

JAI HIND

ACKNOWLEDGEMENTS

I am grateful to Mr. B.R. Patel, a retired Senior Administrator well-known for his literary achievements, who has been kind enough to give a very illuminating introduction to the English Verse rendering of selected Sayings of Thirukkural which is regarded as "Uttar Vedas" or Later Vedas by both scholars and the general public in the states in South India widely.

2. I am highly obliged to the former Governor of Odisha State, Hon'ble Shri B. Satyanarayan Reddy for the erudite address delivered by him on the occasion of inauguration of verse rendering into Oriya of the whole of the scripture Thirukkural in 1994 on the initiative of the Sant Vani Trust Organisation of Odisha.

3. I am grateful to the Sant Vani Trust, Odisha, on whose initiative and support I have been able to compile the present volume of Readings from Thirukkural in English Verse of 290 sayings of the scripture.

4. I am grateful to Dr. S.L. Purohit for having taken immense pains for writing out all the selected sayings of Thirukkural in Devanagari Version.

5. I am glad to record my sincere thankfulness to Shri Jiban Kumar Sahoo for having neatly typed out the entire English portion of the manuscript.

G.N. Das

PREFACE

In the year 1993 with the close association and assistance of my esteemed friend and colleague the well-known Sanskrit scholar and administrator Shri S. Sundarajan, IAS (Retd.), I was able to translate into Oriya Verse the whole of the scripture "Thirukkural" which is acclaimed as the "Uttar Vedas" or Vedas which came later, and became highly popular with the people of the Southern States in the large tract comprising Tamil Nadu, Andhra Pradesh, Kerala, Mysore, etc.

Later the popularity of Thirukkural as a didactic scripture of world renown spread to the Northern States of our country after it was translated into Hindi.

I based my translation on the Hindi Version in verse form of "Thirukkural" into Oriya Verse which was published by "Bidyapuri" of Cuttack in 1994.

The then Governor of Orissa Hon'ble Shri B. Satyanarayan Reddy was pleased to inaugurate it on 7/7/94. His inaugural address which gives a brief exposition of the great scripture is given here for the benefit of the readers.

Even then many persons particularly the educated kept on asking me what "Thirukkural" stood for and the essence of the scripture. I decided then that selected verses of the scripture should be presented in English Verse with commentaries on the message contained in each verse.

And the "Readings" has taken shape for the reading public. I do so with the hope that the readers particularly the educated will get the urge to read the whole of "Thirukkural" in original or in any of its translations with which they are familiar and benefit by the didactic advice given by the saint-poet which holds good

even today and will hold good in the future for the benefit of the human society.

I give below a couple of the Thirukkural verses in its English translation as in this book for introducing to the reader as samples from the long list of topics of the scripture:

ON BEHAVIOUR

The wound of fire is cured soon
By treatment within days
Those of harsh words remain raw
As long one alive stays.

ON THE RULER

It is not the Ruler's power to punish
But his even-handed justice
That is his real power and fame
To run his regime in peace.

Now let us proceed to go through the Kural Verses which follow in the Text.

G.N. DAS

READINGS FROM THIRUKKURAL

ON ALMIGHTY GOD

1/10:

भव-सागर विस्तार से, पाते हैं निस्तार ।

ईश-शरण बिन जीव तो, कर नहीं पाये पार ।।

With God's shelter man is able to
Cross the vast earthly sea
None has ever crossed the same
Without His shelter, sure you be.

Almighty God's the only shelter of man on earth. Born on earth man is beset with many problems in his life's path. They relate to his personal, family, economic, and such other matters and often upset his peace of mind.

As rightly pointed out by the saint-poet he may have a smooth sailing over the vast and turbulent sea of life if he takes God's shelter with the help of which he may be able to solve his problems, and manage to cross the sea of life smoothly.

ON PRAISE OF RAIN

2/17:

घटा-घटा कर जलधि को, यदि न करे फिर दान ।

विस्तृत बड़े समुद्र का, पानी उतरा जान ।।

Cloud is formed with water vapour
Collected from the sea

Scanty rainfall from the Cloud
Diminishes its fame, you see.

The main source of water vapour for the formation of water bearing cloud is the sea-water. If there is scanty rainfall from the cloud it is the sea as the main source that is blamed for that.

Man bears the main responsibility of performing the work relating to life. For any shortcoming in that he is blamed by all. It is implied that man should, therefore, be careful in discharging his duties in all respects so that he is not blamed by any for neglect of duty.

2/18:

देवाराधन नित्य का, उत्सव सहित अमंद ।
वृष्टि न हो तो भूमि पर, हो जावेगा बंद ।।

If rains do not occur in time
Any year on earth
The worship and festivals of Gods by people
Will not be possible in life's path.

Rains make plenty of water available for plants and flowers to grow. In worship and festivals of Gods these are essential articles. If not available in plenty the process of worship and festivals of Gods gets hampered. That affects the life process of people on earth.

2/19:

इस विस्तृत संसार में, दान पुण्य तप कर्म ।
यदि पानी बरसे नहीं, टिकें न दोनों कर्म ।।

For want of rains in any year
Pieteous deed and practice
That men perform on earth
Become slender and affect their peace.

Due to scarce rainfall and consequent hindrance in the

worship and festivals of Gods on earth not only the life process, but also loss of peace of mind of the people affect their working capacity.

2/20:

नीर बिना भूलोक का, ज्यों न चले व्यापार ।
कभी किसी में नहिं टिके, वर्षा बिन आचार ।।

The normal works of men on earth
Are hindered for want of rains
For insufficient rains how men will get
All water needed for their pains.

Men need plenty of water for their day-to-day life process, production of foodgrains, and for performing ablutions, and for maintenance of their cattle wealth and their own health. It becomes impossible for them to get the water for all their use which upsets their normal living and also affects their health.

ON PRAISE OF SAGES

3/22:

यति-महिमा को आंकने, यदि कोई हो यत्न ।
जग में मृत-जन-गणन सम, होता है वह यत्न ।।

If one wants to know fully
All faculties of saints in detail
It will be like trying to know
Total number of earth's dead people.

The virtues of the saints are numerous. If one wants to enumerate all of them it will be like trying to find out the exact number of people who have died since beginning of human life.

3/23:

जन्म मोक्ष के ज्ञान से, ग्रहण किया सन्यास ।
उनकी महिमा का बहुत, जन में रहा प्रकाश ।।

Whoever becomes ascetic
 On grasping roots of life, death and salvation
 Becomes famous all over earth
 For all his faculties anon.

If one accepts asceticism after grasping the essence of life, death and salvation he is sure to acquire great fame all over earth affirms the saint-poet correctly.

3/24:

अंकुश से दृढ़ ज्ञान के, इंद्रिय राखे आप ।
 ज्ञानी वह वर लोक का, बीज बनेगा आप ।।

If on strength of his knowledge
 One controls his sense enemies
 Knowing the ways of salvation
 The ascetic earns highest reputation at ease.

If such an ascetic with the help of his knowledge is able to control his sense enemies he will acquire topmost reputation as an ascetic.

3/25:

जो है इंद्रिय-निग्रही, उसकी शक्ति अथाह ।
 स्वर्गाधीश्वर इंद्र ही, इसका रहा गवाह ।।

He who controls his five senses
 Becomes very powerful
 Indra, the king of heavenly kingdom
 Is himself a living example.

The five sense enemies, viz., lust, ire, greed, attachment and envy are inborn enemies of man and of even Gods of heaven. They are so powerful that unless kept under control any one of them may mar the career of the man or God concerned.

The incident referred to here relates to 'Tara' wife of an ancient saint. Attracted by her bewitching beauty the king of Heaven, Indra, for lack of control over his sense enemy 'lust',

visited Tara in the garb of the saint and had sexual contact with her. The saint who was temporarily absent from the hermitage performing his ablutions elsewhere returned at that juncture. Indra tried to escape assuming some other garb but was caught red handed in course of his flight and was cursed by the saint as a result of which he had a thousand genitals hanging all over his body. And, he lost the kingship of Heaven in consequence.

Man has to be careful to control his sense enemies of lust, ire, greed, attachment and envy to avoid suffering situations as in case of Indra.

ON RIGHTEOUSNESS

4/35:

क्रोध—लोभ फिर कटुवचन, और जलन ये चार ।
इनसे बच कर जो हुआ, वही धर्म का सार ॥

Avoid greed, ire and envy
And harsh words of haughtiness
That is right conduct of man on earth
Piety is righteousness.

The saint-poet has rightly observed that it is righteous conduct and not ritualism that has to be taken as righteousness.

4/31:

मोक्षप्रद तो धर्म है, धन दे वही अमेय ।
उससे बढ़ कर जीव को, है क्या कोई श्रेय ॥

From righteous conduct does man gain
Wealth and fame of earth
Is there anything else preferable
To practise on life's path?

Observing righteous conduct brings man plenty of wealth and fame on earth than practising any other thing. That ensures peace of mind and happiness to man. Instead of engaging in

any other pursuit man should observe righteous conduct and gain peace of mind on earth in life.

4/32:

बढ़ कर कहीं सुधर्म से, अन्य न कुछ भी श्रेय।
भूला तो उससे बढ़ा, और न कोई अश्रेय॥

So should man always be
Righteous in deeds and words
And maintain righteous thought in mind
Everywhere and always.

That is why man should always observe righteous thought in mind and practise doing righteous deeds and be righteous in his words of mouth always. He has to observe this in his daily life.

4/34:

मन का होना मल रहित, इतना ही है धर्म।
बाकी सब केवल रहे, ठाट-बाट के कर्म॥

Deeds performed with clean mind
Are known as righteousness
Those done without mind and heart
Are mere show-pieces.

Man should practise to perform all his deeds with a clean mind and heart. Mere practice of observing some religious rites such as Puja and sacrifice may pass for show-pieces but cannot be taken as righteousness and conversely as piety.

4/36:

बाद करें मरते समय, सोच न यों, कर धर्म।
जान जाय जब छोड़ तन, चिर संगी है धर्म॥

Men indulge in disputes till death
 Forget piteous deeds on earth
 And that piety alone gives company
 On the last journey after death.

Men forget that piety is the only companion of man on death and on their last journey from earth. All throughout life they engage in useless disputes and waste their time without engaging in piteous deeds, warns the saint-poet correctly.

4/37:

धर्मा—कर्म के सुफल का, क्या चाहिये प्रमाण ।
 शिविकारुढ़, कहार के, अंतर से तू जान ।।

What is benefit of practising piety
 How to prove that on earth?
 The palanquin rider is the piteous one
 The bearer impiteous on life's path.

Giving a very familiar example the saint-poet points out that for performing piety man is sure to enjoy all comforts of life. If he indulges in impiety he is sure to lose even material comforts of life. The example of the palanquin rider and the palanquin bearer is an apt one.

4/38:

बिना गंवाये व्यर्थ दिन, खूब करो यदि धर्म ।
 जन्म—मार्ग को रोकता, शिलारूप वह धर्म ।।

Whoever engages in piety on earth
 And not in wasteful deed
 Will earn salvation without rebirth
 For having paid to piety heed.

In addition to material comforts of life the piteous man will on death attain God or gain salvation. This is the highest attainment in life of man.

ON THE HOUSEHOLDER

5/43:

पितर देव फिर अतिथि जन, बंधु स्वयं मिल पांच ।
इनके प्रति कर्तव्य का, भरण धर्म है साँच ।।

The Gods of heaven and forefathers,
Guests, relations and self,
To render service and maintain the five
Is householder's duty to help.

The householder is extolled not only for rendering service to the poor and disabled, but also to Gods, forefathers, guests and relations too.

ON HOUSEWIFE

6/55:

पूजे सती न देव को, पूजे जगे निज कंत ।
उसके कहने पर 'बरस', बरसे मेघ तुरंत ।।

Chaste woman does not worship God
She adores her consort alone
If she asks the cloud of sky for water
It pours down copious rain.

For the chaste woman her husband is the only God. On the strength of chastity she acquires the power to order the cloud to release rain onto earth and the cloud complies with the order promptly.

ON OFFSPRINGS

7/66:

मुरली-नाद मधुर कहैं, सुमधुर वीणा-गान ।
तुतलाना संतान का, जो न सुना निज कान ।।

One who has never heard the lispings
 Words of his own child
 Will declare the sound of vina and flute
 As sweet music indeed.

Real music is that which touches the heart of man like the lispings of his own child. Whoever has not heard that will hold the music of flute and "Vina" as sweetest of all as the saint-poet holds correctly.

7/69:

पुत्र जनन पर जो हुआ, उससे बढ़ आनंद ।
 माँ को हो जब सुने, महापुरुष निज नंद ।।

The mother derives greater pleasure
 For giving birth to son
 If she hears saints hailing him
 As cultured and educated one.

The greatest pleasure of the mother for begetting son is to hear praise for him from saints for being a cultured and educated man.

7/70:

पुत्र पिता का यह करे, बदले में उपकार ।
 'धन्य-धन्य इसके पिता', यही कहे संसार ।।

If all on earth hail the son
 Saying praise be to your father
 All the debts of the son to the father
 Are repaid fully forever.

The son is said to have repaid all his debts to the father if people welcome him saying praise be to your father for having begotten a praiseworthy son like you.

ON LOVE

8/74:

मिलनसार के भाव को, जनन करेगा प्रेम ।

वह मैत्री को जनम दे, जो है उत्तम क्षेम ।।

Love is the sacred link to bring
Lives of men together
The friendship between them is said
To be the best of human fervour.

Human beings of earth live together peacefully due to their love for one another. That is the highest form of human relationship, the saint-poet affirms correctly.

ON HOSPITALITY

9/82:

बाहर ठहरा अतिथि को, अन्दर बैठे आप ।
देवामृत का क्यों न हो, भोजन करना पाप ।।

Leaving your guest alone outside
Inside even if you eat "Nectar"
For disregard to the guest you shall
Be hauled up as a heinous sinner.

The Vedas which are the source of piety and culture equate the guest to God by declaring: अतिथि देवो भव. If one neglects and shows disregard to the guest leaving him alone outside and himself takes his meal of Nectar even inside his house, he commits a heinous crime. It is implied that man should not show disregard to his guest but treat him with due honour as to God.

9/90:

सूँघ 'अनिच्च' पुष्प को, तो वह मुरझा जाय ।
मुँह फुला कर ताकते, सूख अतिथि-मुख जाय ।।

The tender 'Sirisha' flower fades
By mere touch of breath
The guest fades even faster than that
For mere look of indifference.

Because of the highest honour to be bestowed on the guest, even slight indifference shown to him will mean disrespect.

ON SOFTNESS OF SPEECH

10/91:

जो मुंह से तत्वज्ञ के, हो कर निर्गत शब्द ।
प्रेम-सिक्त निष्कपट हैं, मधुर वचन वे शब्द ॥

The words of mouth of the piteous
Are plain and sweet to hear
And are also soft and cool
Pleasing always to the ear.

Whoever is piteous gains the quality of the words of his mouth being straightforward, sweet and soft. They not only please the man who is addressed but also himself and all others who hear them. We know how men do not want to hear harsh and impiteous words. In short they not only please the man spoken to but all others who happen to hear them and further the speaker himself too.

10/94:

दुख-वर्धक दारिद्र्य भी, छोड़ जायगा साथ ।
सुख-वर्धक प्रिय वचन यदि, बोले सब के साथ ॥

Whoever pleases others with
His sweet and soft words
Painful poverty soon departs
From him forever afterwards.

He who by his soft and sweet words pleases the person spoken to, all others who happen to hear them, and himself also enjoys them. For that he also gets the additional benefit of being able to be free from painful poverty throughout his life.

10/96:

होगा ह्रास अधर्म का, सुधर्म का उत्थान ।
चुन-चुन कर यदि शुभ वचन, कहे मधुरता-सान ॥

Whoever uses sweet words always
 His unrighteousness declines fast
 Righteousness he gains thereby
 That increases his fame to last.

The practice of using sweet words always has the effect of cutting down unrighteousness and thereby gaining righteousness. This increases his fame on earth too.

10/99:

मधुर वचन का मधुर फल, जो भोगे खुद आप ।
 कटुक वचन फिर क्यों कहे, जो देता संताप ॥

Sweet words are like sweet fruits
 Whoever knows their taste
 Why should he use haughty ones
 The sting thereof forever to last.

That being so man should refrain from using haughty words which give painful stings that last forever instead of declining. It is a common experience that the sting of haughty words hardly ever passes from memory. That also has the evil effect of killing the peace of mind of man who uses them always. Men hate the sight of such a person and avoid to meet him.

10/100:

रहते सुमधुर वचन के, कटु कहने की बान ।
 यों ही पक्का छोड़ फल, कच्चा ग्रहण समान ॥

Whoever forsakes sweet words
 Uses always haughty ones
 Prefers raw and sour fruits
 Like a complete dunce.

It is within the experience of every man that using haughty words never pays with anyone. Even so if he goes on using them he must be a complete dunce, says the saint-poet correctly.

10/95:

मृदुभाषी होना तथा, नम्र-भाव से युक्त ।
सच्चे भूषण मनुज के, अन्य नहीं है उक्त ॥

Whose words of mouth are soft and sweet
And humble his behaviour
These are the best ornaments of man
Which all in world adore.

If man has humility of behaviour and soft and sweet speech, he needs no other ornament to adorn him. It is implied that everyone should emulate this in his behaviour and speech towards others.

ON GRATITUDE

11/101:

उपकृत हुए बिना करे, यदि कोई उपकार ।
भू से अधिक महान है, यद्यपि अल्पाकार ॥

Who help others without return help
Such men are rare on earth
Their debt cannot be repaid though
The debtor gives the universe forsooth.

The common experience is that man on earth agrees to help another expecting some help for himself in return. Where a man comes forward to help another without such expectation it is exceptional. Such help cannot truly be repaid even if the debtor agrees to give the whole Universe in return.

11/104:

उपकृति तिल भर ही हुई, तो भी उसे सुजान ।
माने ऊँचे ताड़ सम, सुफल इसी में जान ॥

For slight help of 'til' size received
The man whose heart is noble
Says the help was indeed great
Large as big palm fruit whole.

The donor whose heart is great usually makes little of the help given, but the receiver if his heart is equally good and noble makes great the slight help of 'til' seed size saying it was as great as the giant size palm fruit.

11/105:

सीमित नहीं उपकार तक, प्रत्युपकार—प्रमाण ।
जितनी उपकृत योग्यता, उतना उसका मान ।।

The help in return need not be
Equal help in measure
It will be quite enough if
It was according to debtor's power.

The saint-poet opines here that it is not to be considered obligatory that for the help rendered, there should be a return help or that it should be as much as the original help. He says that the return help if it was according to the debtor's capacity, it should be considered as sufficient.

11/110:

जो भी पातक नर करें, संभव है उद्धार ।
पर है नहीं कृतघ्न का, संभव ही निस्तार ।।

It may be possible for man to earn
Redemption from all other sins
But from the sin of ingratitude
None has escaped ever since.

Every sin is redeemable on earth but not ingratitude, affirms the saint-poet correctly. The scriptures have always held ingratitude as the worst form of human conduct for which the punishment is "hell"

ON UPRIGHTNESS

12/114:

कोई ईमानदार है, अथवा बेईमान ।

उन उनके अवशेष से होती यह पहचान ।।

Who is trustworthy and who is not
How to know the man?
From the condition of his offsprings
Know who is of what run.

The well-known saying, "The sins of parents visit their offsprings", is true in most cases on earth.

12/116:

सर्वनाश मेरा हुआ, यों जानो निर्धार ।
चूक न्याय-पथ यदि हुआ, मन में बुरा विचार ।।

If one just thinks of adopting
Unjust measure in any case
He should remember that mere thought
Will lead to his downfall once.

We have been again and again warned by the wise and learned that the mere thinking ill of another will tantamount to commission of the crime. So, we have been told to be clean not only in our deed but also in our thought, and word as well.

12/118:

समरेखा पर हो तुला, ज्यों सोले सामान ।
भूषण महानुभाव का, पक्ष न लेना मान ।।

The weighing bar should always be
In same level on both sides
It is indeed great to maintain
Equal attitude in all cases.

As in the case of the weighing bar used by the trader, the bar should be in a single level line, man should maintain same attitude towards all he has to deal with. In a similar matter, he should not deal more favourably with one and less with another.

That will be unfair and despicable. Such behaviour should never be adopted.

12/120:

यदि रखते पर-माल को, अपना माल समान ।
वणिक करे वाणिज्य तो, वही सही तू जान ॥

It is always fair to treat with care
Others' properties as you treat yours
Persons in trade and commerce should
In particular be meticulous.

The saint-poet emphasises the importance of this attitude in the case of persons in trade and commerce. This attitude is of equal importance in all cases and should be maintained by all in life, implies the saint-poet.

ON SELF-CONTROL

13/129:

घाव लगा जो आग से, संभव है भर जाय ।
चोट लगी यदि जीभ की, कभी न मेटि जाय ॥

The wound of fire is cured soon
By treatment within days
That of harsh words remains raw
As long one alive stays.

It is true that the wound of harsh words is never healed, never forgotten or forgiven. It is much worse than the wound caused by fire even.

ON PURITY OF CONDUCT

14/134:

संभव है फिर अध्ययन, भूल गया यदि वेद ।
आचारच्युत विप्र के, होगा कुल का छेद ॥

If you forget the Vedas once read
 You can learn it by reading again
 But greatness lost for loss of conduct
 By no means you can regain.

Greatness once lost for loss of character is never reclaimable as correctly pointed out by the saint-poet. For men do not believe the characterless man after they blame him even once for that. Chastity is such a tender matter that once it is soiled it is taken as soiled forever.

It is significant to note in this connection what Lord Rama has in his own words of mouth observed vide Shri Rama Charita Manas the scripture composed by Goswami Tulasi Das:

"Man who has never cast evil glance at another's wife and who has never gone back on his word of honour is indeed great."

14/136:

सदाचार दुष्कर समझ, धीर न खींचे हाथ ।
 परिभव जो हो जान कर, उसकी च्युति के साथ ॥

It is difficult to maintain character
 So thinking the stable man
 Does not give up his effort to maintain;
 If he did he would lose esteem anon.

The man of stable nature does not think that it is difficult to maintain character and so give up his effort to maintain it. If he did he would lose his esteem with men. That he never does.

14/137:

सदाचार से ही रही, महा कीर्ति की प्राप्ति ।
 उसकी च्युति से तो रही, अति निंदा की प्राप्ति ॥

Whoever maintains character
 Gains immense good reputation

If he did not maintain that
He would earn vile name-anon.

The man who knows that if he maintained good character, his reputation would not be lost but if he did that would bring bad name to him, never slackens his effort on that score.

14/139:

सदाचारयुत लोग तो, मुख से कर भी भूल ।
कहने को असमर्थ हैं, बुरे वचन प्रतिकूल ॥

If the man who maintains character
Commits a blunder of speech
He never utters a vile word
Which never comes to him with ease.

If the man of character ever commits a blunder of speech, he never uses vile word as that does not come out of his mouth easily. On the other hand a man of no character loses control over his tongue and so never feels uneasy to utter vile words.

NON-DESIRING ANOTHER'S WIFE

15/148:

पर-नारी नहीं ताकना, है धीरता महान ।
धर्म मात्र नहीं संत का, सदाचरण भी जान ॥

He has self-control who never looks
At another's wife with evil eyes
Piety is to lead the life
Of the righteous and the wise.

Never to be lustful towards another's wife is greatness of man.

Lord Rama has in words of his own mouth, while advising brother Lakshmana, said: "Man who never casts evil glance at another's wife is indeed great on earth. Such men are very rare."

मोहि अतिसय प्रतीति मन केरी। नहि सपनेहु पर नारि न हेरी।।
मंगल लहहि जिन्ह कै नाहीं। ते नरबर थोरे जग माहीं।।

ON FORGIVENESS

16/158:

अहंकार से ज्यादाती, यदि तेरे विपरीत।
करता कोई तो उसे, क्षमा-भाव से जीत।।

However much unforgivable
May be one's impudence
The noble man can tolerate that
By his fund of forgiveness.

Forgiveness by its quality of tolerance can bear any degree of impudence.

ON NON-ENVYING

17/169:

जब होती ईर्ष्यालु की, धन की वृद्धि अपार।
तथा हानि भी साधु की, तो करना सुविचार।।

If the envious gains prosperity
And the noble suffers adversity
All should ponder seriously
Is anything wrong with world entity?

Wise men and scriptures have declared that the incongruity accrues from the operation of Prarabdha, or fruits of past lives' deeds of man. If men grasp the significance of this they will not get bewildered.

17/170:

सुख समृद्धि उनकी नहीं, जो हो ईर्ष्यायुक्त।
सुख समृद्धि की इति नहीं, जो हों ईर्ष्यामुक्त।।

The envious has no happiness
 And prosperity in life
 Envyless has all that in plenty
 To enjoy as he would like.

It is hard to reconcile oneself to the adversity of the noble and prosperity of the ignoble—except by attributing that to the action of Prarabdha which is based on deeds of his past life.

People ordinarily assume that the man on earth who is noble should enjoy prosperity while adversity should be the share of the ignoble. But many instances are seen where the reverse holds true. In such cases, the only explanation, as people believe, is that this happens due to the effect of previous birth's unrequited deeds of man, or "Prarabdha". Some wise men believe that the benefit of the exception goes to the envyless man also.

ON NON-COVETING

18/178:

निज धन का क्षय हो नहीं, इसका क्या सदुपाय।
 अन्यो की संपत्ति का, लोभ किया नहीं जाय॥

If you wish that your own wealth
 Should not ever decrease
 Covet not the mass of wealth
 With the other who is rich.

The saint-poet affirms that it is man's own deeds that will swell or decrease his wealth and ensure protection of his own if he does not covet the wealth of others.

ON SLANDER

19/185:

प्रवचन—लीन सुधर्म के, हृदय धर्म से हीन।
 भण्डा इसका फोड़ दे, पैशुन्य ही मलीन॥

Gives learned lectures on righteousness
 At heart slanderous, without piety
 the veil should be lifted from his face
 For he is low and dirty.

The saint-poet advises that such a person deserves no sympathy. His vile conduct should be exposed to the public mercilessly.

19/186:

परदूषक यदि तू बना, तुझमें है जो दोष ।
 उनमें चुन सब से बुरे, वह करता है घोष ।।

If you backbite another man
 With defects of his character
 Be sure he will do the same in return
 Spreading more vile rumour.

Backbiting any person is a heinous trait of man's character. The saint-poet warns that the aggrieved will surely retort by spreading worse rumour than that in his name.

19/190:

परच्छिद्रान्वेषण सदृश, यदि देखे निज दोष ।
 तो अविनाशी जीव का, क्यों हो दुख से शेष ।।

If one seeks his own defects
 As he seeks to find in others
 All his painful sorrows will depart
 If he does that always.

Man ordinarily is habituated to find fault with others and is blind to his own faults. If he were as eager and prompt to seek his own defects, the saint-poet implies, he will try by himself to abjure his own faults. Thereby, he would gain peace of mind and praise others who will have no occasion to curse him any more.

ON AVOIDANCE OF USELESS WORDS

20/197:

कहें भले ही साधुजन, कहीं अनय के शब्द ।
मगर इसी में है भला, कहें न निष्फल शब्द ॥

The noble does not oppose the harsh
Words of mouth of any
But takes strong exception to
Meaningless words though not many.

The noble and stable man does not get upset by the harsh words of mouth of anyone, but he does so to any meaningless words uttered. In the first case he understands the vile nature of the man and considers it futile to raise a point on that. In the latter case he points that out thinking that it would be understood by the other man.

20/198:

उत्तम फल की परख का, जिनमें होगा ज्ञान ।
महा प्रयोजन रहित बच, बोलेंगे नहीं जान ॥

The wise does not use meaningless words
Keeps quiet and does not speak
If he feels there is no need at all
For him to open his lip.

The wise man understands that it is far better to keep quiet rather than argue on a meaningless point. So the dispute ends without much ado. This has been made more specific in the following verse.

20/200:

कहना ऐसा शब्द ही, जिससे होवे लाभ ।
कहना मत ऐसा वचन, जिससे कुछ नहीं लाभ ॥

Inane words should never be spoken
Rather to keep quiet

Meaningless words should not be uttered
Better to be silent.

The saint-poet holds silly and hollow words of mouth to be worse than even harsh words. He repeats in this couplet that it is better to keep quiet than express in hollow and silly words.

20/196:

जिसको निष्फल शब्द में, रहती है आसक्ति ।
कह ना तू उसको मनुज, कहना थोथा व्यक्ति ।।

Whoever given to idle talk
is unfit to be called human
Being completely hollow inside
He is a mere hollow man.

The saying "Hollow vessel sounds much" is found to be very apt. The man who talks too much on idle topics of no value, must be hollow inside, man of no worth as having nothing worth the while to talk about in essence.

ON FEAR OF VILE DEEDS

21/207:

अति भयकारी शत्रु से, संभव है बच जाय ।
पाप कर्म की शत्रुता, पीछा किये सताय ।।

It may be possible to escape from
The fiercest of your foe
But the enemies of your own misdeeds
Shall catch you wherever you go.

The outcome of one's own misdeeds is more fierce than the fiercest foe, holds the saint-poet. They will never spare the vile man to escape the outcome of his own vile deeds.

21/208:

दुष्ट-कर्म जो भी करे, यों पायेगा नाश ।
छोड़े बिन पैरों तले, छांह करे ज्यों वास ।।



Like your shadow never leaving you
 Remains under your feet always
 The fruits of misdeeds goad you till
 You suffer their outcome, pay their wage.

The fruits of one's misdeeds will never leave him, like his shadow, till he suffers their outcome, asserts the saint-poet. One should never expect to escape the outcome of his own misdeeds but be careful to avoid doing them.

21/209:

कोई अपने आप को, यदि करता है प्यार ।
 करे नहीं अत्यल्प भी, अन्यो का उपचार ।।

If one has the slightest affection
 For himself in life
 He will refrain from doing
 Slightest harm to any even in tiff.

Harming another is bound to bring similar harm in return. In order to escape that man should always refrain from doing harm to another. We have noticed in another verse of T.K. (vide Nos. 12/116 & 29/282) that even if one thinks of doing harm to another it will be same as harming him and he will get the same adverse effect as if he really harmed him.

21/210:

नाशरहित उसको समझ, जो तज कर सन्मार्ग ।
 पाप-कर्म को नहीं करे, पकड़े नहीं कुमार्ग ।।

Whoever does not ever leave
 The righteous path to commit sin
 Harmless life he leads on earth
 All along free from din.

Leading a righteous life on earth, on the other hand, will ensure that the man will not cause any harm to another and so therefore, his life will be free from any trouble for himself on earth.

ON BENEVOLENCE

22/211:

उपकारी नहीं चाहते, पाना प्रत्युपकार ।
बादल को बदला भला, क्या देता संसार ।।

The helpful never wants at all
Help in return from any
Cloud pours copious rain on earth
Does earth return anything worth a penny?

The cloud pours down copious rain from sky without any asking as if knowing that rain is indispensable for life on earth, but it never expects or asks for return of any of its help, not even anything worth a penny, says the saint-poet.

22/212:

बहु प्रयत्न से जो जुड़ा, योग्य व्यक्ति के पास ।
लोगों के उपकार हित, है वह सब धन-रास ।।

If wealth gets accumulated
With the helpful noble
He spends that for the good of others
For the benefit of the people.

The helpful noble man spends his accumulated wealth for the benefit of the people without, like a miser, keeping it for no purpose or like a selfish person for his own use only. The helpful man derives pleasure in seeing others happy with the help rendered by him.

22/213:

किया भाव निष्काम से, जनोपकार समान ।
स्वर्ग तथा भू लोक में, पाना दुष्कर जान ।।

To help others without hope of return
Such men are few and far between
They are extremely rare to find
In the three worlds of Universe and Heaven.

Such helpful men are extremely rare to find not only in the Universe, but also in Heaven. In the Universe, men are self-centred and not anxious to help others with their own resources.

22/214:

ज्ञाता शिष्टाचार का, है मनुष्य सप्राण ।
मृत लोगों में अन्य की, गिनती होती जान ॥

A righteous person is counted as
Man in life on earth
The unrighteous is always taken
As a dead person of the past.

Here the saint-poet compares the righteous person to a living man on earth whereas the unrighteous is always taken as a dead man of the past. He is considered to be as good as dead, although alive, for he is of no use to anybody on earth and as such no one likes to pay any heed to him.

22/216:

शिष्ट जनों के पास यदि, आश्रित हो संपत्ति ।
ग्राम-मध्य ज्यों वृक्षवर, पावे फल संपत्ति ॥

All the riches with the noble
Man of the village,
Are like the sweet fruit tree there
Is for common usage.

The fruits of the sweet fruit tree standing in the middle of the village are treated as common property of the people and are enjoyed by all alike as a matter of practice. So are the riches available with the noble man of the neighbourhood. The noble man considers it a privilege to share the same with others for their benefit, which he is glad to spare.

22/219:

उपकारी को है नहीं, दरिद्रता की सोच ।
मैं कृतकृत्य नहीं हुआ, उसे यही संकोच ॥

The benevolent does not rue his poverty
 For the sorrows thereof
 He feels that for his failure to feed
 The poor and hungry with a loaf.

The benevolent does not feel the pangs of poverty for himself, but for inability to extend benevolence to the hungry, poor and needy, he does feel it for that hurts his sense of benevolence.

ON CHARITY

23/225:

क्षुधा—नियंत्रण जो रहा, तपोनिष्ठ की शक्ति।
 क्षुधा निवारक शक्ति के, पीछे ही वह शक्ति।।

On the strength of austerities the saint
 Can quench the pangs of hunger
 Feeding the poor and hungry man
 Is nobler than that by far.

Quenching pangs of hunger by feeding the hungry is far more noble than quenching it by austerities, asserts the saint-poet. This is understandable when we know how hunger gnaws at the intestine and stomach of the hungry.

23/228:

धन—संग्रह कर खो रहा, जो निर्दय धनवान।
 दे कर होते हर्ष का, क्या उसको नहीं ज्ञान।।

Does not enjoy his wealth, nor give,
 Hoards it all and becomes rich
 How can he feel the pleasures of gift,
 His wealth will go waste in the ditch.

It is common knowledge and experience that hoarded wealth without proper utilisation for the family and society and for the benefit of the poor and hungry goes waste in the end or falls in the hands of thieves.

23/229:

स्वयं अकेला जीमना, अर्थ-पूर्ति के हेतु ।
याचन करने से अधिक, निश्चय दुख का हेतु ॥

In order to amass riches in life
Does not share with anyone
It is worse than even begging
To consume all that alone.

The saint-poet has affirmed in another Kural couplet that there is no other thing more painful than begging (vide T.K. No. 107/1062). In the present couplet he asserts that to consume all that one amasses and never share it with anyone so that he would consume it all alone, is worse than even begging viz. a heinous character of man.

23/230:

मरने से बढ़ कर नहीं, दुख देने के अर्थ ।
सुखद वही जब दान में, देने को असमर्थ ॥

There is nothing on earth
More painful than death indeed
Happy the man who can court it
Performing piteous helpful deed.

There is no other thing more painful than death on earth. But, if a man can court death while performing piteous helpful deeds in life he should be happy to court it in that condition, affirms the saint-poet.

ON GLORY/FAME

24/232:

करता है संसार तो, उसका ही गुण-गान ।
याचक को जो दान में, कुछ भी करे प्रदान ॥

Whole world applauds the name and fame
Of the person who readily gives

Some help to the poor and needy man
And is happy to meet their needs.

The man who is always ready to help the poor and needy person is indeed praiseworthy. All men of earth praise such a person whole-heartedly.

24/236:

जन्मा तो यों जन्म ही, जिसमें होवे नाम।
जन्म न होना है भला, यदि न कमाया नाम॥

Sure worthy it is to gain fame
For good deeds on earth
It is better far not to be born
Than not earn fame on life's path.

The best that man can perform in life is to engage in good and piteous deeds. The saint-poet holds that it is better not to be born than not to be able to gain name and fame for good and noble deeds. Such a life would be meaningless for man to live, asserts the saint-poet.

24/237:

कीर्तिमान बन ना जिया, कुढ़ता स्वयं न आप।
निन्दक पर कुढ़ते हुए, क्यों होता है ताप॥

For failure to earn fame on earth
If you chafe at the slanderer
That is wrong, you should rather rail
At yourself and not the reviler.

For inability to earn fame it is wrong and useless to find fault with others. One should scan his own shortcomings and misdeeds and try to discard them and engage in good deeds and spend his hoarded wealth for the benefit of society.

ON COMPASSION

25/250:

रोब जमाते निबल पर, निर्दय करे विचार ।
अपने से भी प्रबल के, सम्मुख खुद लाचार ॥

The strong becomes harsh and unkind
While oppressing the weakling
He forgets how he was quaking in fear
Of the stronger foe on facing.

Without oppressing the weak one should remember how he suffered due to the oppression of the strong on him and engage himself and his wealth in the service of the poor and weak and disabled.

25/246:

जो निर्दय है पापरत, यों कहते धीमान ।
तज कर वे पुरुषार्थ को, भूले दुःख महान ॥

The wise men of earth opine
That those sinful and unkind
In previous birth they were sinful
But forgot what they suffered from mind.

The wise men of earth hold that those who are sinful and unkind in this birth, were equally so in their previous birth, but that they have forgotten what they suffered for that in their previous birth. The saint-poet implies that for the suffering undergone in present life man should abjure sinful acts and unkindness, not to suffer in future life as accounted for in this life.

25/247:

प्राप्य नहीं धनरहित को, ज्यों इहलौकिक भोग ।
प्राप्य नहीं परलोक का, दयारहित को योग ॥

As the poor can never enjoy
 Any happiness on earth
 So, the unkind can never get
 Happiness in his next life's path.

The saint-poet implies that the poverty and sorrowful life of man on earth is due to his sinful and unkind nature. He should abjure that to escape life's sorrows in his next birth.

25/248:

निर्धन भी फूले-फले, स्यात धनी बन जाय ।
 निर्दय है निर्धन सदा, काया पलट न जाय ।।

The poor can enjoy happiness on earth
 Engaging in piteous deed
 The unkind will remain always sad
 No happiness is for him destined.

By engaging himself in piteous deeds the poor man may enjoy happiness on earth. But, the unkind man is destined to be in perpetual sorrow, he can never gain happiness in life.

ON ABJURING FLESH EATING

26/251:

मांस-वृद्धि अपनी समझ, जो खाता पर-मांस ।
 कैसे दयार्द्रता-सुगुण, रहता उसके पास ।।

Whoever eats other animal's flesh
 To fatten himself on it
 How can any hope to find in him,
 Merciful quality, however slight?

Food influences the character of man. Eating the flesh of another animal will never engender mercifulness in the eater.

Whosoever has no hesitation for killing other animals for eating the flesh to improve his health cannot be expected to have an iota of mercifulness in him.

26/253:

ज्यों सशस्त्र का मन कभी, होता नहीं दयाल ।
 रुच-रुच खावे मांस जो, उसके मन का हाल ।।

Whoever bears some arms always
 Is never known to be kind
 One who greedily eats other's flesh
 Has not a kind heart indeed.

The saint-poet affirms that a man who always carries an arm cannot have any kindness in his heart. And also that if one greedily eats the flesh of another he cannot be classed as kind.

26/254:

निर्दयता है जीववध, दया अहिंसा धर्म ।
 करना मांसाहार है, धर्म हीन दुष्कर्म ।।

It is very unkind to kill another animal
 To eat its flesh in life
 To indulge in that is too unkind
 If greed for that is rife.

If the greed for eating another animal's flesh is great in a man he is one without an iota of kindness in his heart, asserts the saint-poet.

26/255:

रक्षण है सब जीव का, वर्जन करना मांस ।
 बचे नरक से वह नहीं, जो खाता है मांस ।।

All animals will be protected
 If people meat eating abjure
 But if one insists on meat diet
 Cannot escape hell torture.

The saint-poet repeats that if anyone insists on meat eating and indulges in that he will be responsible for the killing of the

animal and suffer hell torture on earth. Conversely if people give up meat eating that will protect the lives of all animals and they will earn piety for that.

26/258:

जीव-हनन से छिन्न जो, मृत शरीर है मांस ।
दोषरहित तत्त्वज्ञ तो, खायेंगे नहीं मांस ॥

After killing the animal
And severing the body
Meat is dressed for cooking
To eat that will any be ready?

Here the saint-poet describes the gruesome process in which meat is prepared for the meat eaters. If one sees all that in an impressionable period of life he will not indulge in meat eating in life.

26/260:

जो न करेगा जीव वध, और न मांसाहार ।
हाथ जोड़ सारा जगत, करता उसे जुहार ॥

Whoever does not eat such meat
Is loved by God and man
And also animals of the earth
All sing his praise anon.

Not only gods and sensible men of earth but even the animals will be happy to see such men who abjure meat eating. We must remember that animals and birds have a sense of love, hate and fear and feel all that in men too.

ON 'TAPAS' (PENANCE)

27/267:

तप तप कर ज्यों स्वर्ण की, होती निर्मल कांति ।
तपन तपन से ही तपी, चमक उठे उस भांति ॥

As gold shines more by putting it
 Again and again to burning fire
 The ascetic likewise shines in glory
 By practising 'Tapas' countless number.

Austerities are known to have developed strength of character of the ascetic, as gold put to the fire again and again shines bright and brighter.

ON IMPOSTURE

28/280:

साधक ने यदि तज दिया, जग-निन्दित सब काम।
 उसको मुंडा या जटिल, बनना है बेकाम।।

If one can with firmness abjure
 All kinds of imposture
 There is no need for him to be ascetic
 Of shaven head or matted hair.

The ancient saint correctly lays emphasis on maintenance of personal character as opposed to practice of ritualism for attaining spiritual progress in life.

ON FRAUD

29/282:

चोरी से पर-संपदा, पाने का कुविचार।
 लाना भी मन में बुरा, है यह पापाचार।।

If you think of misappropriating
 The riches of another
 It is a sin even to think of that
 You commit the crime as soon you ponder.

Even to merely think of committing misappropriation of another's riches is a sin for which the man deserves to be punished.

Even to think of it is a sin as heinous as committing the misappropriation.

29/283:

चोरी कृत धन में रहे, बढ़ने का आभास ।
पर उसका सीमारहित, होता ही है नाश ।।

Riches earned by indiscreet means
Like theft or cheating on earth
Look like growing but these do cause
Total fall of the man on his life's path.

Everyone is familiar with the Oriya saying viz. riches impiously earned look like growing with the man who collects such riches but these are destroyed with a crash in which all the properties of the man are reduced to dust. Instances of this kind are not rare to find on earth.

29/286:

चौर्य-कर्म प्रति है जिन्हें, रहती अति आसक्ति ।
मर्यादा पर टिक उन्हें, चलने की नहीं शक्ति ।।

On the riches of another person
Whose attention grows from time-to-time
In that measure he loses his power
To protect his honour growing dim.

As and when a man fixes his attention on the wealth of another desiring to acquire that, in that proportion, he loses his name and fame on earth. Man should refrain from that implies the saint-poet.

ON TRUTHFULNESS

30/295:

दान-पुण्य तप-कर्म भी, करते हैं जो लोग ।
उनसे बढ़ हैं, हृदय से, सच बोलें जो लोग ।।

One may perform sacrifice and "Tapas"
And worship Gods in temple daily

Far more meritorious is truthfulness
And remaining steadfast in truth amply.

Between ritualism and maintenance of uprightness practising the "Be good-Do good" maxim, the ancient saint says correctly, the latter is far more meritorious than ritualism.

30/292:

मिथ्या-भाषण यदि करे, दोषरहित कल्याण ।
तो यह मिथ्या-कथन भी, मानो सत्य समान ॥

If one takes recourse to falsehood
For the sake of benevolence
Such falsehood has to be treated
As good as truthfulness.

The ancient saint-poet emphasises the superiority of practice of benevolence and kindness over even maintenance of character and conduct. If one takes recourse to falsehood to be able to gather resources to feed the poor and hungry such falsehood is to be treated as truthfulness, asserts the saint-poet.

ON ABJURING ANGER

31/306:

आश्रित जन का नाश जो, करे क्रोध की आग ।
इष्ट-बंधु-जन नाव को, जलायगी वह आग ॥

Whoever harasses his dependent
With the fire of his anger
That very anger shall cause distress
To his best friend and supporter.

Here is a warning for the punishment that man deserves for his bad character and vile deeds.

A dependent is no doubt a man who deserves kind treatment and not harsh from the other, his supporter. If he ill-

treats and harasses him the same will be the due of the best friend of the man, asserts the saint-poet.

31/307:

मान्य वस्तु सम क्रोध को, जो माने वह जाय ।
हाथ मार ज्यों भूमि पर, चोट से न बच पाय ।।

One who does not discard anger
Allows it to grow
It will be like kicking the ground
And receiving return blow.

Like other vile qualities of man, if not controlled and discarded, growing from time-to-time and causing the ultimate ruination of the man, anger is the vice that grows beyond control and earns for the man his ultimate fall asserts the saint-poet correctly.

31/309:

जो मन में नहीं लायगा, कभी क्रोध का ख्याल ।
मन चाही सब वस्तुएं, उसे प्राप्य तत्काल ।।

Whoever does not harbour anger
To grow unchecked in his mind
Gains all his desires without let
As soon enough all find.

Anger should not be allowed to grow unchecked in mind. Otherwise, it will stand in the way of gaining all the desires by creating strife in the mind. The saint-poet implies that anger should be checked at every step from growing in the mind of man.

ON NON-INJURING

32/311:

तप प्राप्त धन भी मिले, फिर भी साधु सुजान ।
हानि न करना अन्य की, मानें लक्ष्य महान ।।

Who does not ever harm another
 Is truly knowledgeable
 Like ascetic gaining his wishes
 He too gains without trouble.

The saint-poet affirms that one who is truly knowledgeable will not harm another in any way like the true ascetic. And, accordingly he will gain all his wishes without difficulty. His mind will be free from strife and so there will be no hindrance in the way of gaining them.

32/313:

‘बुरा किया कारण बिना’, करके यही विचार ।
 किया अगर प्रतिकार तो, होगा दुख अपार ॥

If thoughtlessly one harms another
 That is also faulty
 If one retaliates such a fault
 He will receive its penalty.

A thoughtless act, if it harms another, is not free from the penalty that harming another brings about. Man is not exempt for his thoughtless bad deeds from the penalty that he would earn for his normal deeds. It is implied that man should not indulge in thoughtless deeds and thereby harm another. The following verse makes this more explicit. It is not by retaliating such an act but by doing him a good turn that the situation will be met. The aggressor will then understand his fault and grieve for it. That will be his punishment. It is a case of meeting a bad deed by a good one implies the saint-poet.

32/318:

जिससे अपना अहित हो, उसका है दृढ़ ज्ञान ।
 फिर अन्यो का अहित क्यों, करता है नादान ॥

The deed that will certainly harm
 Oneself to be sure
 Why should anyone do such deed
 To bring harm to another?

For instance, everyone knows thoroughly well that a fire wound is extremely painful to any man as much as to himself. As such he cannot be exempted from the penalty for causing a fire wound to another whether knowingly or thoughtlessly.

32/319:

दिया सवेरे अन्य को, यदि तुमने संताप।
वही ताप फिर सांझ को, तुम पर आवे आप।।

Whoever causes mental distress
To anyone in the morning
Shall suffer without a shred of doubt
Greater pain in the evening.

Same remarks apply as in the case of Thirukkural 31/307 with equal emphasis.

If one causes mental pain to another, he will receive it back from someone else in quick return, implies the saint-poet. It is implied that such treatment should not be meted out to anyone.

ON KINDLINESS

33/322:

खाना बांट क्षुधार्त्त को, पालन कर सब जीव।
शास्त्रकार मत मैं यही, उत्तम नीति अतीव।।

If you take your food daily
After feeding someone hungry
It is great, the wise say, to be
Kind to the poor and needy.

It is great as the wise have declared to be kind to the needy and poor by feeding at least one such man before taking your food daily.

ON IMPERMANENCE

34/332:

रंग-भूमि में ज्यों जमे, दर्शक गण की भीड़।

जुड़े प्रचुर संपत्ति त्यों, छटे यथा वह भीड़ ।।

The crowd increases as the play goes on
In the playground forsooth
It thins out at the end of play,
So in life behaves wealth in truth.

When activities of life go on wealth accumulates and it thins out on cessation of activities like crowds accumulating and thinning in the playground.

The ancient saint-poet has given an apt example of how crowds gather in the playground to illustrate how they gather when life's activities prosper and how they thin out on decline of the activities.

ON RENUNCIATION

35/348:

पूर्ण त्याग से पा चुके, मोक्ष-धाम वे धन्य ।
भव-बाधा के जाल में, फंसे मोह-वश अन्य ।।

Praiseworthy is he who can give up
All attachment to gain salvation
Bonds of earth will not leave him
Who is tied to attachment anon.

Giving up attachment to earthly bonds will help man to earn salvation, affirms the saint-poet. Otherwise, these bonds will stand in the way of gaining salvation.

The bonds of earth are caused by the five sense enemies of man viz. lust, ire, greed, attachment and intolerance. Man should try to discard them by conscious effort.

ON REALISATION OF TRUTH

36/358:

जन्म मूल अज्ञान है, उसके निवारणार्थ ।
मोक्ष-मूल परमार्थ का, दर्शन ज्ञान यथार्थ ।।

Immersed in ignorance man cannot escape
 The cycle of life and death
 By gaining knowledge he is sure
 To gain salvation by his faith.

Gaining knowledge of how the bonds of earth operate to stand in the way of man to gain salvation will help him to move in the way of salvation. He should utilise this knowledge to help him to gain that.

ON DESIRELESSNESS

37/362:

जन्म-नाश की चाह हो, यदि होनी है चाह।
 चाह-नाश की चाह से, पूरी हो वह चाह।।

If you do not at all wish to be
 Born on earth once again
 Do discard all your desires from heart
 Determine strongly and you shall gain.

Determination for discarding all desires and discarding them is the surest way for man to avoid falling into the cycle of birth and death on earth.

37/363:

तृष्णा-त्याग सदृश नहीं, यहां श्रेष्ठ धन-धाम।
 स्वर्ग धाम में भी नहीं, उसके सम धन-धाम।।

To discard all desires is always
 Creditable attainment of man
 Even in Heaven there is no equal
 Credit for man to earn.

All wise and learned men have asserted that desires of man are the root cause of all his sorrows. Lord Buddha declared without any reservation after engaging in a deep meditation that by discarding all desires man can gain freedom from sorrows on earth.

37/364:

चाह गई तो है वही, पवित्रता या मुक्ति ।
 करो सत्य की चाह त होगी चाह विमुक्ति ।

Mind becomes clean no doubt
 If desires are discarded
 To realise God that is also
 Surest way to be followed.

Not only for getting rid of earthly sorrows, man needs to abjure his desires. It is as much needed to attain God, for single-minded devotion to God is not possible without a clean mind. For, it has been mentioned elsewhere as Sant Kabir has held unequivocally that when mind becomes pure, God comes forward to grant to the person concerned all his wishes including salvation or God realisation.

ON DESTINY

38/374:

जगत प्रकृति है नियतिवश, दो प्रकार से भिन्न ।
 श्रीयुत होना एक है, ज्ञान प्राप्ति है भिन्न ॥

Someone becomes wealthy on earth
 Another becomes learned
 People say that is human nature
 But truly God ordained.

It is commonly noticed that while one becomes wealthy on earth, another becomes learned not wealthy. It becomes difficult to understand for the common man why it so happens. But truly, that happens as ordained by God. When man realises that, he is not bewildered about it any more.

38/375:

धन अर्जन करत समय, विधिवश यह हो जाय ।
 बुरा बनेगा सब भला, बुरा भला बन जाय ॥

While earning wealth it so happens
 Good traits of man become bad
 And bad ones become good at times
 As by fate good or bad ordained.

This is also another feature of human life to be commonly noticed on earth. Sometimes, good times turn out to be bad and man cannot utilise his abilities properly. And equally astonishing it is to find bad times turn out to be good. If it is realised that this happens due to operation of good or bad fate that rules human life then man will understand this peculiar feature of human life.

38/379:

रमता है सुख-भोग में, फल दे जब सत्कर्म।
 गड़बड़ करना किस लिए, फल दे जब दुष्कर्म॥

If we accept that man should enjoy
 For his good deeds happiness
 Why should we deem it wrong for him
 To suffer sorrows for his vile ones?

If it be held as appropriate for man to deserve happiness for his good deeds, it would be equally appropriate that he should deserve sorrows for his vile ones. Man should accept this proposition without hesitation.

ON THE RULER

39/386:

दर्शन जिसके सुलभ हैं, और न वचन कठोर।
 ऐसे नृप के राज्य की, शंसा हो बरजोर॥

Easy of access to his subjects
 Whose words of mouth are soft
 Alert always in the work of the State
 Such Ruler's fame will soar aloft.

The Ruler or administrator in order to be popular must

practise being easy of access to the public, sweet in words, alert in performing his duties as a Ruler/administrator.

ON LEARNING

40/393:

कहलाते हैं नेत्रयुत, जो है विद्यावान ।
मुख पर रखते घाव दो, जो है अपढ़ अजान ॥

The learned and wise man is said
To possess hallowed eyes
Learning and wisdom-bereft man
Has two sores in lieu of these.

The learned man has true eyes on his face. In the face of the ignorant they are merely two sores.

The eyes of man are rightly said to be his "path finder". He is said to know the essence of every thing, incident and man through his eyes. But if the man is bereft of wisdom and knowledge acquired through learning the eyes cannot help such a man to see anything beyond the mere exterior shape.

40/394:

हर्षप्रद होता मिलन, चिन्ताजनक वियोग ।
विद्वज्जन का धर्म है, ऐसा गुण संयोग ॥

Pleasant is company of the wise
And truly learned persons
Equally painful is separation
From these revered ones.

The company of the truly learned and wise is as much pleasurable as their separation is painful, says the saint-poet correctly.

ON UNLEARNING

41/408:

शिक्षित के दारिद्र्य से, करती अधिक विपत्ति ।

मूर्ख जनों के पास जो, जमी हुई संपत्ति ।।

As poverty and also ignorance
Are perilous for all men
Accumulation of wealth with the fool
Becomes worse than that for them.

Poverty and ignorance are two sources of peril for men. And worse than that is accumulation of wealth with the fool who will be prone to misuse it for the greater peril or evil of all, affirms the saint-poet.

41/409:

उच्च जाति का क्यों न हो, तो भी अपढ़ अज्ञान ।
नीच किंतु शिक्षित सदृश, पाता नहीं सम्मान ।।

The man may be very high in caste
But if he is unlearned, unwise
He does not command respect as much
As the low caste learned and wise.

It is not a man's caste that makes him high or low but his learning and wisdom give him that honour. It is on this consideration that a low caste educated and cultured man is given higher honour by people than a high caste unwise and uncultured and unlettered man in society.

ON HEARING

42/420:

जो जाने बिन श्रवण रस, रखता जिह्वा-स्वाद ।
चाहे जीये या मरे, उससे सुख न विषाद ।।

Does not pay heed to what he listens
Prefers the taste of food
Same alive and dead such a man
Cannot distinguish bad and good.

The number of such callous people is large in the present generation because no one pays heed to others' words.

42/415:

फिसलन पर चलते हुए, ज्यों लाठी की टेक।
त्यों है चरित्रमान के, मुंह के वच सविवेक।।

Advice of the fair minded man
Is always helpful to all
Like a mere stick on muddy road
Being helpful however small.

A mere small stick may be discarded at other times but while walking on a muddy road such a stick is picked up to help the pedestrian on his way. It should not be despised for being a mere stick.

42/416:

श्रवण करो सद्विषय का, जितना ही हो अल्प।
अल्प श्रवण भी तो तुम्हें, देगा मान अनल्प।।

Helpful advice though slight
Should be listened to carefully
The help derived therefrom is not
Slight if listened to cautiously.

There are times when a small word of advice stands in help in difficult situations of life like a small stick in wading through a muddy road. The stick should not be despised because of its smallness and small advice should not be disregarded.

42/418:

श्रवण—श्रवण करके भला, छिद न गये जो कान।
श्रवण—शक्ति रखते हुए, बहरे कान समान।।

Whoever does not listen carefully
To advice of the learned wise

With two ears to his face he is
Deaf and callous, can never rise.

A man who disregards the advice of the learned wise suffers for that as in a situation where such advice would have been helpful he is left without any guidance and so faces difficulty which could have been overcome if this advice were available.

ON WISDOM

43/425:

मैत्री उत्तम जगत की, करते हैं धीमान ।
खिल कर सकुचाती नहीं, सुधी-मित्रता बान ॥

The intelligent courts friendship of
All wise and learned men
Remains steady in their friendship
Does not in that waver again.

We have seen in Kural No. 42/416 how a mere stick can be of great use in time of need like wading through a muddy road. The advice of learned and wise men should be heeded to with care, and preserved as a treasure.

43/426:

जैसा लोकाचार है, उसके ही उपयुक्त ।
जो करता है आचरण, वही सुधी के युक्त ॥

To follow what people consider good
Is wise way on earth
To work accordingly in daily life
Is to follow the wise path.

The advice of people based on ages and generations of experience is no doubt helpful to follow in life. This should be done.

43/428:

निर्भयता भेतव्य से, है जड़ता का नाम ।

भय रखना भेतव्य से, रहा सुधी का काम ।।

Whoever can foresee the future
Is really intelligent
Without this the man on earth
Is intelligence bereft.

The intelligence of man is easily perceptible from his ability to foresee future effect of an action. Without this ability he cannot be called an intelligent man.

43/424:

कह प्रभावकर ढंग से, सुगम बना स्वविचार ।
सुधी समझता अन्य के, सूक्ष्म कथन का सार ।।

The man with insight does understand
Others' words of deep import
Expresses clearly for others to grasp
Such is the man of intellect.

Man of intellect is he who can easily grasp the import of others' words and whose own words are clear and not ambiguous.

ON ESCHEWING FAULTS

44/436:

दोष-मुक्त कर आप को, बाद पराया दोष ।
जो देखे उस भूप में, हो सकता क्या दोष ।।

If one is eager to find out
Faults committed by other men
Let him first discard his own
And look for faults of others then.

The propensity to find fault with others has always been hated by wise men. If such men were equally interested in their own faults society would be a much better place for all to live in.

44/434:

बचकर रहना दोष से, लक्ष्य मान अत्यंत ।
परम शत्रु है दोष ही, जो कर देगा अंत ॥

Be careful to remain far
From impious deed;
Such deeds of one's ownself
Are most powerful foes indeed.

The saint-poet implies that man should abjure impiousness for that leads man to commit impiety. And the impious deeds of man are his worst foes who never spare him.

44/435:

दोष उपस्थिति पूर्व ही, किया न जीवन रक्ष ।
तो वह मिटता है यथा, भूसा अग्नि समक्ष ॥

Whoever cannot prevent impiety
From overtaking him on life's path
He is like a heap of straw
Close to fire flame indeed on earth.

The saint-poet implies that man should be able to prevent impiety from overtaking him. If he cannot do that his condition will be like a dry straw stack close to a fire flame with every chance of being burnt down at any moment. Man should make every effort to remain away from impiety so that no harm occurs to him.

44/437:

जो धन में आसक्त है, बिना किये कर्मा ।
जमता उसके पास जो, व्यर्थ जाय वह द्रव्य ॥

Whoever earns but does not spend
For noble deeds on earth
Such wealth will melt before his eyes
Uselessly on life's path.

We have noticed in another couplet in which the saint-poet has sounded the warning that riches hoarded without being spent for useful purposes are liable to be spirited away by ghosts or wasted in the gutter. We should heed these words of useful advice and avoid the loss to be sustained as warned by the saint-poet.

44/438:

धनासक्ति जो लोभ है, वह है दोष विशेष ।

अन्तर्गत उनके नहीं, जितने दोष अशेष ॥

Attachment to riches is man's
Worst weakness in life
As he notices the fault in him
Should cut it out with a knife.

Man should earn riches for serving useful purposes such as helping the poor and needy and not merely sit on the riches gathered as a miser. The saint-poet advises that man should cut that habit with a sharp knife.

44/440:

भोगेगा यदि गुप्त रख, मनचाहा सब काम ।

रिपुओं का षड्यंत्र तब, हो जावे बेकाम ॥

Indulgence in wasteful expenses
And luxuries of the earth
Should never be practised in public
Else enemies will be active on path.

The saint-poet points his finger at indulgence in luxuries as the worst form of wasteful expense and warns that if this is done publicly enemies will be active to put man to trouble. So, such habit should be cut out mercilessly.

ON FRIENDSHIP OF THE WORTHY

45/441:

ज्ञानवृद्ध जो बन गये, धर्म-सूक्ष्म को जान ।

मैत्री उनका ढंग से, पा लो महत्व जान ।।

It is always helpful to court in life
Friendship of the wise and piteous
Such friendship ensures all the help
To solve life's problems.

Good friends are always ready to give helpful counsels and try to solve the friend's problems. Specially if such friend is wise and piteous his counsels will be useful in solving moral problems which beset man at times.

45/443:

दुर्लभ सब में है यही, दुर्लभ भाग्य महान ।
स्वजन बनना मान से, जो है पुरुष महान ।।

It is indeed difficult to gain friendship
Of a really piteous person
If one succeeds he should be alert
To maintain it at all cost anon.

As such friendship is quite rare on earth, whoever is fortunate enough to gain one he should try his level best to maintain it at all cost. If once lost it will be difficult to get another.

45/442:

आगत दुःख निवार कर, भावी दुःख से त्राण ।
करते जो अपना उन्हें, करके आदर मान ।।

Such friendship relieves present sorrows
And wards off future ones
Offer service to maintain such friendship
For present and future problems.

Such service being helpful for relief of present and future problems and sorrows man should offer service to maintain it at all cost, advises the saint-poet.

45/447:

दोष देख कर डांटते, जब हैं मित्र सुयोग्य ।
तब नृप का करने अहित, कौन शत्रु है योग्य ॥

If one can tolerate the harsh words
Of friends for his error
Though he has no other support
None can harm him ever.

If anyone can tolerate the well meaning harsh words of his friends for his faults and try to rectify them he will not be in trouble for his faults in life.

ON ESCHEWING EVIL COMPANY

46/454:

मनो जन्य सा दीखता, भले बुरे का ज्ञान ।
संग-जन्य रहता मगर, नर का ऐसा ज्ञान ॥

Good and evil designs of man
Look like his mind's tip
But truly do these stem from
The company he does keep.

It has been rightly held that the views and actions of man are influenced more by his friends than by his own inclinations. He should, therefore, avoid bad company.

ON DELIBERATION BEFORE ACTION

47/465:

टूट पड़े जो शत्रु पर, बिन सोचे सब मर्म ।
शत्रु-गुल्म हित तो बने, क्यारी ज्यों वह कर्म ॥

Without careful deliberation
On his strength and preparation
If he attacks the enemy at once
It will favour enemy's counter action.

In dealing with an enemy one should not take any hurried action without proper deliberation. If he does so that will be helpful for the enemy more than for himself.

47/466:

करता अनुचित कर्म तो, होता है नर नष्ट ।
उचित कर्म को छोड़ता, तो भी होता नष्ट ।।

Whoever engages in unrighteous deeds
Is sure to hasten his end
Also who forsakes righteous ones
Meets similar fate to tend.

If one engages habitually in unrighteous deeds he is sure to hasten his end of life by suffering miseries of worries and ill health. This also happens, the saint-poet affirms, to anyone who forsakes righteous deeds and engages in vile ones. The saint-poet warns that man should not engage in unrighteous deeds in preference to righteous ones.

47/467:

होना प्रवृत्त कर्म में, करके सोच-विचार ।
हो कर प्रवृत्त सोच ले, है यह गलत विचार ।।

It is always wise to consider
The worth of the deed to do
'I shall look into that later'
For such view troubles may brew.

It is not desirable to put off the scrutiny of the work one wants to take up. Procrastination in such cases may land one in trouble if any serious difficulty is faced after taking up the work in hand. It may be very difficult to face the trouble and the whole plan may be upset. The desirability of considering the point before taking up the work cannot be overemphasised.

47/469:

बिन जाने गुण शत्रु का, यदि उसके अनुकूल ।
किया गया सदुपाय तो, उससे भी हो भूल ।।

Without fully examining the strength
 And also weakness
 Of all persons engaged in the work
 If started, will be of doubtful success.

The saint-poet warns that a work should not be hurriedly started without finding out the quality of the workers, their strength and also weakness. If done so, the success of the work cannot be ensured.

47/470:

अनुपयुक्त जो है तुम्हें, जग न करे स्वीकार ।
 करना अनिंद्य कार्य ही, करके सोच विचार ।।

If the worker is not worth the work
 It will not be proper if entrusted
 After considering all the aspects
 The load may be put on his head.

In order to ensure success of the work the ability of the workers engaged in its execution should be looked into. Then only it will be successful. This is a vital point which the manager should never forget if he wants to be sure of success in the work.

ON EVALUATION OF STRENGTH

48/471:

निज बल, रिपु-बल, कार्य-बल, साथी-बल भी जान ।
 सोच-समझ कर चाहिये, करना कार्य निदान ।।

Estimating your true strength
 And that of the enemy too
 Also the ability needed for the job
 It is wise to start to do.

No work should be started hurriedly before considering one's own true strength and that of the enemy who has to be faced and also the ability needed for the execution of the job. Without

taking care of these matters if the work is taken up one may face serious difficulty in the way. These should not be overlooked, rightly warns the saint-poet.

48/472:

साध्य कार्य को समझ कर, समझ कार्य हित ज्ञेय।
जम कर धावा जो करे, उसको कुछ न अजेय॥

Considering all that carefully
And one's own ability
If one engages with full vigour
He will succeed in it.

If after careful consideration of these matters the work is taken in hand and pursued with full vigour one is expected to achieve success without doubt. If later it is discovered that he had no idea about the difficulties to be faced the work may flounder in mid-way.

48/473:

बोध नहीं निज शक्ति का, वश हो कर उत्साह।
कार्य शुरु कर बीच में, मिटे कई नरनाह॥

Without taking proper stock
Of one's own strength
Offhand if he starts action
He is bound to suffer at length.

The guidance given in this couplet is reminiscent of the wise saying "look before you leap." If in hurry one does not do so he may run into hazards.

ON APPROPRIATENESS OF TIME

49/487:

रुठते न झट प्रकट कर, रिपु-अति से नरनाह।
पर कुढ़ते हैं वे सुधी, देख समय की राह॥

Without exposing his ire at all
 Before the powerful foe
 The wise keeps it within himself
 Not letting his patience go.

Anger exposes the weakness of man to hold his patience. Either in wordy duel or in an encounter anger does not help, it rather harms his own cause. Loss of patience is the root of anger and loss of patience is harmful for success in both wordy duel and an encounter. Before a powerful adversary loss of temper is still worse as he will take advantage of loss of patience of his foe.

49/488:

रिपु को असमय देख कर, सिर पर ढो संभाल।
 सिर के बल गिर वह मिटे, अति अंतिम काल।।

It is wise to tolerate enemy attack
 If time is unfavourable
 In proper time the head of enemy
 Before you in dust will roll.

If times are not favourable to attack the enemy it will be rather wise to tolerate his attack and let the unfavourable time pass. If the enemy is dealt the blow in proper time his head will roll in the dust. One should not be hasty to deal with an enemy without proper preparation. Rather to tolerate his attack and allow the bad time to pass. Then, in proper time if action is taken the enemy will fall in no time.

49/489:

दुर्लभ अवसर यदि मिले, उसको खोने पूर्व।
 करना कार्य उसी समय, जो दुष्कर था पूर्व।।

Not allowing the proper time
 To pass without action
 Proper action should be taken
 In proper time anon.

Advantage should be taken of the proper time by taking proper action against the enemy to be successful in dealing with him. Opportunity should be taken without allowing it to pass sans effort correctly advises the saint-poet.

ON APPROPRIATENESS OF PLACE

50/495:

गहरे जल में मगर की, अन्योँ पर हो जीत ।
जल से बाहर अन्य सब, पावें जय विपरीत ॥

In deep waters the crocodile
Defeats other animals in trice
On a dry patch he falls a prey
To them in reverse thrice.

As in the case of opportune moment, the importance of appropriate place for action should never be overlooked in all situations. For instance even for advising son on his demeanour it should not be done before his friends.

ON CONFIDENCE IN MEN

51/502:

जो कुलीन निर्दोष हो, निन्दा से भयभीत ।
तथा लजीला हो वही, विश्वस्त है पुनीत ॥

Free of blemish and impious habits
Such men indeed are rare
If found he is to be preferred
Without doubt and fear.

Good workers free of blemishes and impious habits are very rare on earth. If one is found he is to be taken in without hesitation and built up to be true to his work.

51/503:

ज्ञाता विशिष्ट शास्त्र के, औ' निर्दोष स्वभाव ।
फिर भी परखो तो उन्हें, नहिँ अज्ञात अभाव ॥

May be highly learned in scriptures
 Free from blemishes
 His depth of knowledge should also be tested
 As rare is not foolishness.

Mere theoretical knowledge in scriptures cannot ensure the quality of the worker. His practical abilities should also be tested as the saint-poet holds rightly that foolishness is not rare.

51/504:

परख गुणों को फिर परख, दोषों को भी छान।
 उनमें बहुतायत परख, उससे कर पहचान।।

By repeated scrutiny do the test
 Of qualities and blemishes
 Find out which is more in him,
 To rule out chances.

The saint-poet seems to be full of practical knowledge of human conditions. He emphasises the need for repeated scrutiny and test which would reveal the real quality of the conditions.

51/510:

परखे बिन विश्वास भी औ करके विश्वास।
 फिर करना संदेह भी, देते हैं चिर नाश।।

To believe without scrutiny,
 And suspect after that
 Both are despicable habits,
 Troubles stem from start.

Both believing without scrutiny and suspecting after belief are equally despicable habits which should be discarded at the earliest.

Both in case of reposing confidence and withdrawing it, one

should not be in hurry and not do either without proper scrutiny and care.

ON RESPONSIBILITY

52/517:

इस साधन से व्यक्ति यह, कर सकता यह कार्य।
परिशीलन कर इस तरह, सौंप उसे वह कार्य॥

This man will be suitable
For doing this piece of work
Satisfying yourself on scrutiny
Engage him on the task.

Specific responsibility should be entrusted only after proper scrutiny. Thereafter, trust will yield good return.

52/511:

भले-बुरे की परख जो, करता भला पसंद।
उसके योग्य नियुक्ति को, करना सही प्रबंध॥

If the employees are selected after
Test on plus and minus points
No one will find fault in that
Saying the selection was not above doubts.

If the employer selects his employees after ascertaining both the good qualities and defects of the candidates no one will be able to say that the selection was not fair. The tests should be thorough and comprehensive.

52/513:

प्रेम, बुद्धि दृढ़-चित्तता, निर्लोभता-सुनीति।
चारों जिनमें पूर्ण हो, उस पर करो प्रतीति॥

Whoever content, clean in heart and mind
And also free from greed

Such a person deserves confidence
If from blemishes he is freed.

The points covered in the tests should be not only thorough but searching in nature so that the full personality of the candidates is laid bare before the selectors.

52/519:

तत्परता वश कार्य मैं, हुआ मित्र-व्यवहार ।
उसको समझे अन्यथा, तो श्री जावे पार ।।

Who does his work with diligence
Behaves in friendly manner
If such a helper is misunderstood
One can never prosper.

It is enough if the helper is diligent and does his work in right earnest and behaves in a sober and friendly way. If such a helper is misunderstood, the proprietor can never prosper in his venture. Rather such helper should be encouraged in every way to perform his duty honestly and well. Responsibility of particularly onerous work should be entrusted only after careful scrutiny of the ability and trustworthiness of workers.

ON AFFECTION FOR FRIENDS

53/527:

बिना छिपाये कांव कर, कौआ खाता भोज्य ।
जो है उसी स्वभाव के, पाते हैं सब भोग्य ।।

The crow caws and calls its friends
To share its food with them
Resources multiply if enjoyed with
Friends and relations the same.

It is with affection for relations and friends that resources enjoyed with them are more likely to multiply.

It is within the experience of everyone that the crow which is dark in body colour is surprisingly magnanimous towards its relations and friends. It may have been noticed that as soon as it discovers some food article in the grass it starts cawing not becoming secretive for selfish reasons. If it were selfish it would conceal the food article and come back to it later to consume it in more propitious time. But it soon starts cawing to attract the attention of its relations and friends and when they respond it shares the food with them. This noble conduct of the crow would put to shame the ordinary man who is generally selfish. The selfish man would take the food article and consume it at home alone in appropriate time.

Thus, the crow is much more noble than the ordinary man in this respect.

ON BEING INSOUCIANT OR UNMINDFUL

54/539:

जब अपने संतोष में, मस्त बनेंगे आप।
गफलत से जो हैं मिटे, उन्हें विचारो आप।।

Overjoyed with too much happiness
Do not at all be neglectful
Many have succumbed to excess of pleasures
And of happiness and being unmindful.

The old saying that "too much of anything is good for nothing", is applicable in the case of excess of pleasure and happiness which has proved fatal in many cases.

ON JUST RULE

55/546:

राजा को भाला नहीं, जो देता है जीत।
राजदण्ड ही दे विजय, यदि उसमें है सीध।।

It is not the Ruler's power to punish
But his even-handed justice

That is his real power and fame
To maintain his regime in peace.

It is the even-handed justice and not the fear of his power to punish that maintains the regime of the Ruler safely.

ON UNJUST RULE

56/558:

अति दुःखद है सधनता, रहने से धनहीन ।
यदि अन्यायी राज के, रहना पड़े अधीन ॥

To lead a poverty-ridden life
Is not so painful to bear
As for a rich subject to live
In the kingdom of the unjust Ruler.

It is more harassing to bear the exploitation of the rich subjects by the unjust Ruler than for the poor man to bear the sorrows of his poverty.

The unjust Ruler's exploitation of his rich subjects is more harassing than the pinches of poverty to the poor, says the saint-poet rightly.

ON UNKINDNESS

57/566:

कटु भाषी यदि हो तथा, दया-दृष्टि से हीन ।
विपुल विभव नृप का मिटे, तत्क्षण हो स्थितिहीन ॥

Whose words are harsh and look unkind
Such a Ruler you know
Though owns a vast territory
Soon loses all that to foe.

The Ruler whose words are harsh and unkind though owning a vast territory, due to non-cooperation of the subjects, will soon lose all that to his foes.

57/563:

यदि भयकारी कर्म कर, करे प्रजा को त्रस्त ।
निश्चय जल्दी क्रूर वह, हो जावेगा अस्त ॥

If for the cruel Ruler's unkindness
The subjects live in dread
Such a Ruler's unfair regime
Soon meets a despicable end.

If a Ruler or administrator is unkind in nature, in his words, look and rule, so that the subjects live in dread of the Ruler's unfairness, in spite of mighty power of the Ruler, due to the curses and non-cooperation of the subjects the regime does not last. It soon meets a despicable end.

57/564:

जिस नृप की दुष्कीर्ति हो, 'राजा है अति क्रूर' ।
अल्प आयु हो जल्द वह, होगा नष्ट जरूर ॥

Where the subjects openly blame the regime
As unfair and unkind
Such a despicable Ruler's regime
Soon meets its end you find.

The enemies of the Ruler will certainly incite and help the subjects to rise in revolt and bring about the downfall of the regime in such a case.

57/565:

अप्रसन्न जिसका बदन, भेद नहीं आसान ।
ज्यों अपार धन भूत-वश, उसका धन भी जान ॥

The Ruler who never smiles at his subjects
And not straightforward with people
All his wealth is spirited away
By hideous ghosts fearful.

The saint-poet is so positive in his opinion that such a regime will certainly come to a premature end, he repeats that emphatically in more couplets than one.

ON KINDNESS

58/575:

आभूषण है नेत्र का, करुणा का सद्भाव ।
उसके बिन जानो उसे, केवल मुख पर घाव ।।

Kind look of the eyes
Is their true ornament
Without that the eyes are merely
Sores in the face all that.

The true ornament of the eye is its kind and soulful look. Otherwise the eyes are mere sores in the face of man affirms the saint-poet.

ON SECRET SERVICE

59/590:

खुले आम जासूस का, करना मत सम्मान ।
अगर किया तो भेद को, प्रकट किया खुद जान ।।

Never should honour be conferred on
The spy in the public
If that is done all valuable secrets
In no time will they leak.

The spy engaged in collection of secret information should never be honoured in public. If done so that will lead to leakage of all secrets by the machinations of the foes.

ON ENTHUSIASM

60/591:

धनी कहाने योग्य है, यदि हो धन उत्साह ।
उसके बिन यदि अन्य धन, हो तो क्या परवाह ।।

He can claim to be rich man
 Whose riches are his verve
 All other wealth without enthusiasm
 Do not useful purpose serve.

Man may possess many qualities of head and heart, but without zeal he will be like a mere lifeless machine.

60/592:

एक स्वत्व उत्साह है, स्थायी स्वत्व जरूर।
 अस्थायी रह अन्य धन, हो जायेंगे दूर॥

Enthusiasm is priceless property
 Of man on earth no doubt
 Other worldly properties are
 Shortlived and on way out.

Enthusiasm or zeal is man's most precious property. Without that all other qualities of man are productive of no result. One may be knowledgeable but without zeal he cannot make use of it to gain the prize that he would with zeal win from his knowledge or experience.

60/593:

रहता जिनके हाथ में, उमंग का स्थिर वित्त।
 'वित्त गया' कहते हुए, ना हों अधीर-चित्त॥

Whoever owns the fund of zeal
 And keeps it intact always
 Never bewails his want of power
 To hold himself in readiness.

The man who has a good fund of zeal has all his resources in readiness for use at all times and gains the benefit of the use for all worldly properties that he owns.

ON LAZINESS

61/605:

दीर्घसूत्रता, विस्मरण, सुस्ती, निद्रा-चाव ।
जो जन चाहे डूबना, चारों हैं प्रिय नाव ।।

Laziness and forgetfulness and
Drowsiness, fatigue
He who wants his boat to sink
Makes these four his colleague.

He who cannot forsake the habits of laziness, forgetfulness, drowsiness and tiresomeness will make his own boat sink and face disaster in no time.

ON EFFORT AND EXERTION

62/611:

दुष्कर यह यों समझकर, होना नहीं निरास ।
जानो योग्य महानता, देगा सतत प्रयास ।।

Hope should never be given up
Treating the work too hard
Effort always gives the strength
To exert and to add.

Before trying and exerting one should not give up his effort fearing the work to be hard.

It is important for man to maintain his own confidence in order to succeed in any endeavour.

62/619:

यद्यपि मिले न देववश, इच्छित फल जो भोग्य ।
श्रम देगा पारिश्रमिक, निज देह-श्रम-योग्य ।।

If one does not get the desired result
Of his effort by divine dispensation

He should yet be happy for his effort
For the work-skill he will earn.

Even if one does not get the desired result of his effort due to divine disfavour, he should be happy yet for the skill he will acquire from his effort. No effort goes in vain totally as it has been rightly said by the wise.

62/618:

यदि विधि नहीं अनुकूल है, तो न किसी का दोष ।
खूब जान ज्ञातव्य को, यत्न न करना दोष ॥

If the knowledgeable does not exert
And does not therefore score
It is he alone responsible for that
If God also does not favour.

Simply having a stock of knowledge will not enable any to succeed in a venture unless he makes effort for the same, even if God does not help him by saving the situation miraculously.

62/620:

विधि पर भी पाते विजय, जो हैं उद्यमशील ।
सतत यत्न करते हुए, बिना किये कुछ ढील ॥

Whoever energetic and has zeal
If he makes sincere effort
He will change his fortune be sure
By gaining success, though difficult.

If one has energy and zeal to engage in the endeavour he will certainly succeed in it though it may seem to be a difficult task. By his energy and zeal and effort he will gain success in the end.

ON PATIENCE IN DIFFICULTY

63/630:

दुख को भी सुख सदृश ही, यदि कोई ले मान ।

तो उसको उपलब्ध हो, रिपु से मानित मान ।।

If one treats the sorrows of life
As his pleasure and happiness
Even the enemies will admire him
For ability to acquire this grace.

If one is not overwhelmed with the sorrows of his life, on the other hand, if he treats them as happiness even his enemies will admire him for that ability. For that shows great patience and understanding of the realities of life.

For succeeding in an engagement, maintenance of mental balance is equally or even more important than hard work.

ON PRINCIPAL ADVISER (SECRETARY)

64/638:

हत्या कर उपदेश की, खुद हो अज्ञ नरेश ।
फिर भी धर्म अमात्य का, देना दृढ़ उपदेश ।।

If due to ignorance of the Ruler
He gives a wrong order
It will behove the Secretary to give
Firm advice to mend the error.

The adviser (Secretary of these days) to the Ruler has got the responsibility of giving firm advice to the Ruler (Minister of these days) for rectifying errors committed by the latter. It is gratifying to find an ancient saint giving this advice when the presentday advisers (Secretaries) are shy of being firm in giving advice to correct the errors.

The presentday advisers are afraid of being treated with slight if they do so.

ON WORDS OF MOUTH

65/642:

अपनी वाणी ही रही, लाभ-हानि का मूल ।

इससे रहना सजग हो, न हो बोलते भूल ।।

The words of your mouth are
The root of your gain or loss
The Secretary should be ever alert
To maintain aptness of words.

The adviser (Secretary) should be vigilant to see that aptness is maintained by all the Ruler's staff in their words of mouth.

ON DEEDS

66/652:

सदा त्यागना चाहिये, जो हैं ऐसे कर्म ।
कीर्ति-लाभ के साथ जो, देते हैं नहि धर्म ।।

The deed that brings in fame for you
But is not righteous
Such deeds should be always abjured,
Without prick of conscience.

Deeds which are not righteous though popular and can bring even fame should be abjured without hesitation.

66/660:

छल से धन को जोड़ कर, रखने की तदबीर ।
कच्चे मिट्टी कलश में, भर रखना ज्यों नीर ।।

If you wish to acquire for you
The wealth belonging to another
That will be like storing water
In unburnt earthen pot be sure.

If one misappropriates wealth of another he can never enjoy that. It will escape from him as quietly as water seeps from an unburnt earthen pot.

ON FIRMNESS IN DEED

67/661:

दृढ़ रहना है कर्म में, मन की दृढ़ता जान ।

दृढ़ता कहलाती नहीं, जो है दृढ़ता आन ।।

Firmness in deed indeed is

Firmness of the mind

All other firmness is not equal

To mind's firmness you will find.

Firmness of deeds can ensue from firmness of the mind.
Mind's firmness is the root of success in deeds.

ON METHOD IN PERFORMING DEEDS

68/674:

कर्म-शेष रखना तथा, शत्रु जनों में शेष ।

अग्नि-शेष सम ही करें, दोनों हानि विशेष ।।

Half done work and unsubdued enemy

Are both source of danger

Like the unquenched fire they are

Ultimately painful to bear.

Unfinished work like unvanquished enemy and unquenched fire is painful in the end. Man should be careful to avoid that by dealing in both situations to the end.

If an unwanted fire is left unquenched, if work is left half done both lead to equally painful consequences in the end. It is implied that man should never leave a half done piece of work and unwanted fire not quenched fully.

It cannot be said with certitude in the case of half done work that it will lead to a painful consequence, but even housewives do not leave the hearth half quenched due to carelessness for they are aware of the serious consequences such fire has led to in some cases. One cannot be sure that it will not so happen in his or her case.

In the case of half done work left unfinished it has led to serious consequences in some and nobody can be sure that it will not happen in his or her case. So, it would be wise not to leave it half done overnight, if it can be physically completed.

ON THE AMBASSADOR

69/690:

चाहे हो प्राणान्त भी, निज नृप का गुण-गान ।
करता जो भय के बिना, दूत उसी को जान ॥

That ambassador who fearlessly
Sings the praise of his master
Even while his own life is in danger,
He is the worthy messenger.

The Ambassador who fearlessly sings his master's praise and is absolutely loyal to him, is the right type of messenger.

In the case of the ambassador it is sometimes more urgent that unfinished work should not be left overnight, particularly where it involves secret information concerning public matters.

ON APPROPRIATE BEHAVIOUR

70/700:

'चिरपरिचित हैं यों समझ, नृप से दुर्व्यवहार ।
करने का अधिकार तो, करता हानि अपार ॥

I am long well known to the Ruler
I can be harsh to him
Such conduct will doubtless be
Unwise you should deem.

Even if the Ruler be friendly and familiar with his advisers and employees, they should maintain the decorum of master and servant. Otherwise painful situations may arise.

For, one cannot be sure of the mood of the Ruler always. It is, therefore, wise to maintain proper decorum for the adviser and other employees.

ON JUDGING BY LOOKS

71/707:

मुख से बढ़ कर बोधयुत, है क्या वस्तु विशेष ।
पहले वह बिम्बित करे, प्रसन्नता या द्वेष ॥

Face is the correct index of man
To know how happy or not is he
There is no other better index than that
To find what his mood may be.

The age-old saying that face is the proper index of man holds good even now and will continue to be so as long as the human race continues.

But one should know how to study the face viz. what to conclude from which index in the face. Otherwise, he may be misled to wrong and hasty conclusions. Particularly these days when man is subject to various influences one should be cautious before jumping to conclusions from mere face index study.

71/708:

बीती समझे देख कर, यदि ऐसा नर प्राप्त ।
अभिमुख उसके हो खड़े, रहना है पर्याप्त ॥

Whoever can know all one's past
From a close look at his face
He will know all the hurdles
That one may have to meet hence.

If one can know all the past happenings of a man from a look at his face he will be able to study what is going to happen to him in future on the basis of his past happenings. So, he will be able to take precautions for the future troubles that might come to him and avoid the anxiety on that score by taking advance action, implies the saint-poet.

71/710:

जो कहते हैं 'हम रहे', सूक्ष्म वृद्धि से धन्य।
मान-दण्ड उनका रहा, केवल नेत्र, न अन्य।।

One can declare that he has
Knowledge to study another's mind
If he has the eyes that can
Make study of this kind.

In order to study the mind of another correctly one can dare to make a correct forecast if he has the eyes that can probe into a man's nature from a look at his face. If his eyes are capable enough he can make the study.

ON JUDGING THE AUDIENCE

72/714:

प्राज्ञों के समुख रहो, तुम भी प्राज्ञ सुजान।
मुखों के सम्मुख बनो, चून सफेद समान।।

If you face an intelligent man
Use your intellect
Or else if you face a dullard
be mediocre, not perfect.

It is always advisable to meet the intelligent with intellect and the dull with mediocrity.

For, otherwise difficult situations will arise which it will not be possible to deal with effectively in all cases.

ON CONFIDENCE BEFORE AUDIENCE

73/723:

शत्रु-मध्य मरते निडर, मिलते सुलभ अनेक।
सभा-मध्य भाषण निडर, करते दुर्लभ एक।।

Many will come forward to die
In the battlefield without fear

To speak in the meeting fearlessly
You may find hardly one—not more.

The task of facing an intelligent audience is more arduous than facing the powerful foe in the battlefield.

For in one case, in the battlefield you know what you are going to face from the enemy but in the case of the intelligent audience you know not what they will expect of you. In such a case, you may have to face difficult situations.

ON TERRITORY

74/740:

उपर्युक्त साधन सभी, होते हुए अपार ।
प्रजा-भूष-सद्भाव बिन, राष्ट्र रहा बेकार ।।

The territory may be well equipped
In every other respect
If Ruler-subject relation not stable
It cannot be called perfect.

The most important feature of a territory is the Ruler-subject relation. If this is well established the territory can be called an ideal one. If deficient in this one respect it cannot be called so.

For, the Ruler's real support is not his military strength but the support of the subjects. If the subjects are not solidly behind him he will have to face serious consequences.

ON FORT

75/750:

गढ़-रक्षक रण कार्य में, यदि हैं नहीं समर्थ ।
अत्युत्तम गढ़ क्यों न हो, होता है वह व्यर्थ ।।

The fort may be properly equipped
But, if its protection is not strong
It cannot serve its purpose at all
To use it as a fort will be wrong.

If the fort is not well protected to withstand an enemy attack it cannot be called perfect.

The fort is not to be used as a mere garrison for troops to occupy for being called upon to active work when required but also to be able to repel an enemy attack when necessary.

ON ACQUISITION OF WEALTH

76/760:

धर्म, काम दोनों सुलभ, मिलते हैं एक साथ ।
न्यायार्जित धन प्रचुर हो, लगता जिसके हाथ ॥

Wealth earned in the righteous way
If used for noble deeds
Man spends his life in happiness
Meeting all his simple needs.

Wealth earned in righteous manner will earn peace and prosperity if used for noble purpose.

76/751:

धन जो देता है बना, नगण्य को भी गण्य ।
उसे छोड़ कर मनुज को, गण्य वस्तु नहि अन्य ॥

It is wealth which can deck
The poor man with honour
No other thing has that alchemy
To make hon'ble of the poor.

For the poor man to attain the status of an hon'ble man, there is no other thing but wealth that can act as an alchemy to make of the poor man an hon'ble man overnight.

76/752:

निर्धन लोगों का सभी, करते हैं अपमान ।
धनवानों का तो सभी, करते हैं सम्मान ॥

The poor man is slighted by all on earth
None cares to look at him

The same honour him when turned rich
The other day poor and dim.

People slight the poor man all over the earth. No one wants to look at him. But all men honour him if he becomes rich by some means or other.

76/753:

धनरूपी दीपक अमर, देता हुआ प्रकाश ।
मनचाहा सब देश चल, करता है तम-नाश ॥

The light of wealth brightens the rich
Dispels darkness far
He can visit places he likes
In countries far and near.

The rich man glitters in the brightness of wealth. He enjoys life and can visit places according to his desire and lead a comfortable life on earth.

ON THE ARMY

77/769:

लगातार करना घृणा, क्षय होना औ दैन्य ।
जिसमें ये होते नहीं, पाता वह जय सैन्य ॥

If the people hate the army
It will dwindle visibly
If they do not, the same army
Will bring honour of victory.

The affection or hatred of the people for their army reflects in the upkeep of its morale and efficiency. If hated, the army will dwindle, says the saint-poet rightly.

ON BRAVERY OF ARMY

78/776:

गहरा घाव लगा नहीं, ऐसे दिन सब व्यर्थ ।

बीते निज दिन गणन कर, यों मानता समर्थ ।।

The day the soldier has not sustained
 Serious injury in encounter
 That is a day lost to his account
 Count the days not lost in the year.

The soldier's efficiency is in his valour and the days on which he has not received serious injuries in action are so many days lost to him.

The army stationed in the garrison has accordingly to be used for active service by the generals in control. Otherwise they will lose their efficiency.

ON FRIENDSHIP

79/784:

हँसी—खेल करना नहीं, मैत्री का उपकार ।
 आगे बढ़ अति देख कर, करना है फटकार ।।

Friendship is not for enjoyment
 Of pleasures of joke and humour
 If one is given to vice his friend
 Has to pull him out of mire.

The test of friendship is in the ability to pull friend out from vices and if necessary not to hesitate to be harsh to him to do that.

79/789:

यथा शक्ति सब काल में, भेद बिना उपकार ।
 करने की क्षमता सुदृढ़, है मैत्री—दरबार ।।

The true friend does make effort
 To help the friend always
 With all his resources remains ready
 To help his friend nights and days.

The true friend remains always ready to help his friend and

to place his resources at his disposal. He in fact treats the friend as his own blood relation and never shrinks to offer any help needed by the friend.

79/790:

ऐसे ये मेरे लिए, मैं हूँ इनका यार।
मैत्री की महिमा गयी, यों करते उपचार।।

Friendship cannot be physically measured
To say my friend is of this type
If in reply the friend says same
Friendship cannot last all life.

Friendship is a matter of spirit which cannot be physically measured. The friend cannot say that his friend is worth so much depending on the help received from him from time-to-time.

79/786:

केवल मुख खिल जाय तो, मैत्री कहा न जाय।
सही मित्रता है वही, जिससे जी खिल जाय।।

Show of happiness in the face
Is not the only sign of friendship
Happiness of the heart indeed
Is needed (in chief).

If from his words, it is seen that the friend is happy in heart that is the true sign of friendship and not merely a happy face. The words of mouth which are coined on the basis of the condition of the heart signify that he is happy in his heart and that is the true sign to assume that friendship will last.

ON TEST OF FRIENDSHIP

80/799:

विपद समय जो बंधु जन, साथ छोड़ दें आप।
मरण समय भी वह स्मरण, दिल को देगा ताप।।

If one forsakes his friend
 In his adversity
 Such a friend should not be remembered
 Even on his death as duty.

The man who forsakes his friend in his adversity does not deserve to be remembered even at the time of his death. Forsaking the friend in his adversity is the worst feature of a man. The saint-poet holds that such a friend should not be remembered even at the time of death.

80/795:

झिड़की दे कर या रुला, समझावे व्यवहार।
 ऐसे समर्थ को परख मैं भी कर स्वीकार॥

Woo the friendship of the person
 If friend ever goes astray
 Beat the friend and bring him round
 Soon to the right way.

The test of friendship is in the ability to pull friend out from vices and if necessary not to hesitate to be harsh to him to do so.

80/796:

होने पर भी विपद के, बड़ा लाभ है एक।
 मित्र-खेत सब नापता, मान-दंड वह एक॥

The true picture of friend is known
 In danger to his friend
 Danger is true measuring rod
 For testing his friend's trend.

It is a correct maxim that danger is true measuring rod of friendship. If the true friend does not run to the friend's side on hearing of the danger to friend, he is not a true friend. The true friend would need no goading or prompting.

ON LASTING FRIENDSHIP

81/803:

निज कृत सम जो मित्र का, साधिकार कृत काम।
यदि स्वीकृत होता नहीं, चिर-मैत्री क्या काम॥

The true friend's automatic assistance
Should be taken as self help
If not so what use is there
In keeping friendship atop.

As in the case of hand and waist, the restoration of cloth to the waist is automatic and instantaneous, the sudden heart attack of friend at an odd hour of night should prompt the neighbour friend to rush the friend to hospital.

81/808:

मित्र-दोष को ना सुने, ऐसे मित्र घनिष्ठ।
मानें उस दिन को सफल, दोष करें जब इष्ट॥

Whoever does not listen to
News of friend's fault ever
Meets the friend and applauds him
Is a true and good friend to revere.

One who never listens to any talk about his friend's fault, on the other hand, meets him to greet and praise him saying it was a good day for him to be able to meet the friend, is a true and good friend.

81/810:

मैत्री का गुण पालते, चिरपरिचित का स्नेह।
जो न तजे उस सुजन से, करें शत्रु भी स्नेह॥

Who maintains the longstanding friendship
Without severing it
Such a man is loved even by his foes
For maintaining friendship, is fit.

Who wants to maintain his longstanding friendship without severing it, is appreciated even by his foes as fit for maintaining friendship on a longstanding basis as a dependable friend.

81/809:

अविच्छिन्न चिर-मित्रता, जो रखते हैं यार।
उनका स्नेह तजे न जो, उन्हें करे जग प्यार॥

The man who never breaks his friendship
Keeps it intact
No friend ever abjures him in life
He is loved by all in fact.

The man who never renounces his friend in life is not only loved by his friend but by the whole world.

81/806:

चिरपरिचित धन मित्र से, यद्यपि हुआ अनिष्ट।
मर्यादा छोड़ें नहीं, वह मित्रता घनिष्ठ॥

If honest deed of a tried friend
Causes some unwitting injury
The good friend does not snap for that
The longstanding knot in hurry.

If the honest act of a longstanding tried friend causes some unintentional injury, his good friend does not sever the friendship for that. He tolerates it as a good friend.

ON WORST FRIENDSHIP

82/814:

अनभ्यस्त हय युद्ध में, पटक चले ज्यों भाग।
ऐसों के सौहार्द से, एकाकी बड़भाग॥

Like the horse unused to warfare
Throwing down the rider
Better to discard such a friend
And go it alone thereafter.

The friendship of an undependable friend should be discarded at the earliest. Better thereafter to go without a friend than court friendship of such a person.

82/812:

पाया खो कर क्या हुआ, अयोग्य का सौहार्द ।
जो मैत्री कर स्वार्थवश, तज दे जब नहि स्वार्थ ॥

So long self interest continues
One maintains the friendship
And terminates as that declines
Such friend should be given the whip.

If the friendship is maintained by the friend only as long as his self interest remains and gives up when that abates, such unsteady friendship should be given goodbye without any delay, the saint-poet affirms correctly.

82/813:

मित्र बने तो गणन कर, स्वार्थ-लाभ का मान ।
धन गाहक गणिका तथा, चोर एक-सा जान ॥

If one calculates what he will gain
From the friendship offered
He is as vile as a cheat and whore
Should be thrown overboard.

If the only consideration of the friend is his gains from the friendship, the proposal should be abjured without any hesitation. If friendship is established with such a man it may end in serious trouble and nothing better, implies the saint-poet.

82/816:

अति घनिष्ठ बन मूर्ख का, हो जाने से इष्ट ।
समझदार की शत्रुता, लाखों गुणा वरिष्ठ ॥

It is far better to court the enmity
Of the learned man

Than to be friendly to the foolish
Never prefer that anon.

If the friendship of the foolish man is courted one does not know where that will lead to and endanger him. It is rather better to court the enmity of the learned in which case one knows that the enmity will not lead to an unpredictable dangerous situation. For, the learned man being wise with his learning will never put even his enemy in danger.

82/818:

यों असाध्य कह साध्य को, जो करता न सहाय ।
चुपके से उस ढोंग की, मैत्री छोड़ी जाय ।।

Whoever on the false plea
Of an easy task being difficult
Wants to avoid to help his friend
Such friend better be allowed to quit.

It is better to bring such friendship to meet a sudden end than linger with it if the friend adopts false plea of difficulty for helping the friend whereas it is really easy to perform the task.

ON FALSE FRIENDSHIP

83/825:

जिससे मन मिलता नहीं, उसका सुन वचन मात्र ।
किसी विषय में मत समझ, उसे भरोसा पात्र ।

If mind is not in agreement with friend's
You may just listen to him
To depend on his words will be
Fruitless and mere loss of time.

If one's mind is different from that of the other they cannot see eye to eye. This causes hatred and ill-will towards each other.

83/824:

मुख पर मधुर हंसी सहित, हृदय वैर से पूर।
ऐसे लोगों से डरो, ये हैं वंचक क्रूर॥

The friend who is outwardly sweet
But inward full of poison
Beware of him, he is a cheat
Lowly and hard his nature anon.

If inwardly full of poison though in outward appearance and behaviour sweet, such a friend is fraudulent and one should be very careful of him and remain far from him without developing close friendship. One can never depend on such a person in any way.

83/830:

जो रिपुओं के दर्प का, कर सकते नहीं नाश।
निश्चय रिपु के फूँकते, होता उनका नाश॥

If the foe behaves as friend
One should be cautious
Show friendship in words of mouth
From inside keep distance.

If the foe covers himself in mantle of friendliness to conceal his real nature one should be more cautious of him not to be taken unawares by his concealed nature. It is easier to deal with an open enemy than with one such crafty friend. The saint-poet gives the manner in which such a man has to be dealt with. Show of false friendship and keeping safe distance from him is the way to deal with him to show your apparent ignorance of his cleverness, so that he does not succeed in his effort to put you in danger when off guard.

ON FOOLISHNESS

84/834:

शास्त्रों का कर अध्ययन, अर्थ जानते गूढ़।
किस शिक्षक भी, पर नहीं वशी, उनसे बड़ा न मूढ़॥

One may have acquired deep knowledge
 Of scriptures studied by him
 But if follows not the advice given
 He is the greatest fool to deem.

The greatest fool on earth is the man who has taken pains to study the scriptures and acquire knowledge of the advice tendered by them, but follows none of them in life, affirms the saint-poet correctly. If one did not have any knowledge of them and committed blunders in life his case may be pardonable, but not in the other case.

84/835:

सात जन्म जो यातना, मिले नर्क के गर्त ।
 मूढ़ एक ही में बना, लेने में सुसमर्थ ॥

For all the mistakes committed
 In seven lives of a man
 The fool earns that all in one life
 Of his foolishness anon.

The blunders that are committed by a common man in his seven lives, the fool is capable of committing all of them in one life only, affirms the saint-poet. And he suffers the punishment for all that, warns the saint-poet correctly.

84/837:

जम जाये तो प्रचुर धन, अगर मूढ़ के पास ।
 भोग करेंगे अन्य जन, परिजन तो उपवास ॥

If wealth accumulates in plenty
 In the hands of the fool
 Others get its benefit for them
 The household goes without mouthful.

The wealth of the fool is enjoyed by others than his householders. The latter go hungry due to foolishness of the man.

ON CONCEITED FOLLY

85/844:

हीन बुद्धि किस को कहें, यदि पूछोगे बात ।
स्वयं मान हम हैं सुधी, भ्रम में पड़ना ज्ञात ॥

Who is to be called a fool
If anybody asks you
He who claims himself to be intelligent
Is himself the fool too.

Whoever claims that he is an intelligent man, is himself the fool of the first water, asserts the saint-poet correctly.

ON ENMITY

86/851:

सब जीवों में फूट ही, कहते हैं बुध लोग ।
अनमिल-भाव-अनर्थ का, पोषण करता रोग ॥

The wise say that each man
Is different from the other
The feeling of the difference creates
Hatred towards one another.

When the wise point out that each man is different from the other, they refer to their physical feature and aptitude. But the unwise interpret that wrongly as each man's nature.

ON ENEMIES

87/862:

प्रेम रहित निज बल रहित, सबल सहाय न पास ।
कर सकता है किस तरह, शत्रु-शक्ति का नाश ॥

Bereft of love at heart
And weak of body power
Nor any strong support for him
How shall he drive the enemy far?

It will be impossible for the man bereft of love at heart and weak of body to deal with his foe effectively.

ON ENEMY POWER

88/874:

मित्र बना कर शत्रु को, जो करता व्यवहार ।
महिमा कर उस सभ्य की, टिकता है संसार ॥

He who can make of his enemy friend
By his sweet behaviour anon
Can aspire to keep the three worlds
Under his own protection.

If one has the ability to turn his enemy to friend he can manage the entire people of the three worlds, heaven, earth and the nether region, emphasises the saint-poet.

ON TRAITOR IN CAMP

89/882:

डरना मत उस शत्रु से, जो है खड्ग समान ।
डर उस रिपु के मेल से, जो है मित्र समान ॥

Do not be afraid of the foe
Who may be sword sharp
Fear him who in garb of friend
Remains close to your lap.

An open enemy though strong and witty need not be feared so much as the enemy who remains concealed in the garb of a friend. One should be more cautious with the latter.

89/883:

बचना अंतः शत्रु से, उनसे खा कर त्रास ।
मिट्टी छेदक ज्यों करें, थका देख वे नाश ॥

Try to discard the sense enemies
Of lust, anger, greed and power

Or else they will cut man mercilessly
As excess earth cuts out the potter.

The sense enemies in man are five in number. They are lust, anger, greed, power and attachment. If not controlled they are harmful to the extent of cutting man into pieces as the potter cuts out unwanted earth from freshly made earthen pots and pans. Man should have no mercy in handling these sense enemies to bring them under control.

89/884:

मन में बिना लगाव के, यदि हो अंतर्वैर ।
बंधु-भेद कारक कई, करता है वह गैर ।।

If the mind is not clear
And sense enemies not subdued
Enmity ensues with friends, relations
Which develops into feud.

If the sense enemies of one whose mind is not clear are not brought under control they take the earliest opportunity to put the man in disadvantageous position. He is not able to control his words for which he meets serious problems in life. Every effort should be made to bring the sense enemies under control, implies the saint-poet rightly.

89/889:

अति छोटा ही क्यों न हो, तिल में यथा दरार ।
फिर भी अन्तर्वैर तो, है ही विनाशकार ।।

Til seed has the power to break
Though it is tiny in size
Slight though the misunderstanding
Can break the family likewise.

Even a slight misunderstanding can break the family. The cause of difference should be removed without delay by the head of the family, it is implied. There should not be the slightest delay in this matter.

ON OFFENDING THE GREAT

90/894:

करना जो असमर्थ का, समर्थ का नुकसान ।
 है वह यम को हाथ से, करना ज्यों आह्वान ॥

If the weakling misbehaves
 With the powerful ever
 It will be like welcoming death
 And asking him to smother.

The weakling should never pick up quarrel with the strong. That will be inviting his own unmaking. For, it will be like poking the strong to start a quarrel with him. That is bound to enrage the strong and call him for a combat. It will be like welcoming death to do him into smithereens.

90/896:

जल जाने पर आग से, बचना संभव जान ।
 बचता नहीं महान का, जो करता अपमान ॥

The fire burnt man can survive
 By treatment of the sores
 From enmity of the powerful man
 The worst would ensue from gores.

The man who suffers severe burns all over his body can survive if timely and proper treatment is made and by careful nursing. But the enmity of the powerful man being worse than that causes the worst result viz. loss of life from murder that is inflicted in murderous ways.

ON SUBMISSION TO WIFE

91/908:

चारु मुखी वांछित वही, करते हैं जो कर्म ।
 भरते कभी न मित्र की, करते नहीं सुधर्म ॥

Whoever under vile influence of wife
 Performs all his work
 Never does any good to others
 However much they bark.

The woman is much more selfish and unkind than man, implies the saint-poet and as such never advises her consort to do any good to any other. Such a man never listens to the advice of others to spare his wealth for the good of any other man except his own family and never listens to their pleadings.

91/909:

धर्म-कर्म औ प्रचुर धन, तथा अन्य जो काम ।
 स्त्री के आज्ञापाल को, इनका नहिं अंजाम ॥

Whoever remains under wife's control
 As her order carrier
 Never earns piety in life
 And rewards therefor.

As order carrier of his wife the man cannot engage in any piteous deeds and so never earns any piety in life. He remains a mere dummy of the wife who utilises him in all selfish deeds only.

91/910:

जिनका मन हो कर्मरत, औ जो हो धनवान ।
 स्त्री-वशिता से उन्हें, कभी न है अज्ञान ॥

Whose mind is always busy in work
 And who maintains wealth and position
 Never subservient to the wife in life
 Loses not his honour anon.

The man whose mind is always occupied in work and who maintains his economic position never becomes subservient to his wife and does not sacrifice his honour.

It is a vacant and idle mind and economically weak man who falls a prey to his wife's machinations. But a busy and economically stable man never succumbs to that and never loses his honour.

ON THE WHORE

92/916:

रूप-दृप्त हो तुच्छ सुख, जो देती है बेंच ।
निज यश-पालक श्रेष्ठ जन, गले लगे नहीं हैंच ॥

The fame and honour-conscious man
Never runs blindly after
The pleasures of the rotten flesh
Of the ill-reputed whore.

The honour-conscious man will never run out of lust after the whore.

He realises that if he does so it will bring him ill-reputation and he will lose his face for all time.

ON LIQUOR ADDICTION

93/929:

मद्यप का उपदेश से, होना होश-हवाश ।
दीपक ले जल-मग्न की, करना यथा तलाश ॥

If one treats the words of the addicted
As advice to follow
That will be like trying to find
The drowned man with lamp hallow.

The words of the addicted man can never be treated as sane and so none can depend on them for any purpose. The saint-poet mockseriously says that if one depends on them and acts accordingly it will be like trying to discover a drowned man from deep waters with the help of a mere tiny oil lamp.

93/930:

बिना पिये रहते समय, मद मस्त हो निहार ।
सुस्ती का, पीते स्वयं, करता क्यों न विचार ।।

When not intoxicated why can't he
Seeing others liquor drunk
Remember how under influence of liquor
He was behaving and talking bunk.

It is surprising how those who are themselves liquor addicts, when free from liquor, cannot realise their addiction stage seeing others in despicable condition of addiction.

ON GAMBLING

94/940:

खोते-खोते धन सभी, यथा जुए में मोह ।
रहते सहते दुःख भी, है जीने में मोह ।।

Steadily grows the weakness for gambling
Depletes the wealth of the man
Like the attachment to life grows
Carrying life's sorrowful burden.

Man slowly grows used to the sorrows of life and gets more and more attached to life in spite of them, as gambling addiction develops slowly to firm attachment to it in spite of depletion of wealth.

ON MEDICINES

95/950:

रोगी वैद्य दवा तथा, तीमारदार संग ।
चार तरह के तो रहे, वैद्य शास्त्र के अंग ।।

The patient, the drug, the doctor and nursing
Taking all these four into account
The treatment should be done with love
And care for the distressed patient.

In treating a patient the factors to be taken into account are the patient, the drug, the doctor and also nursing with care and love.

It is surprising that an ancient saint-poet will remember the essential elements of treating an ailing patient which the present-day trained doctors often miss in treating their patients.

ON RESPECTABILITY OF BIRTH

96/959:

अंकुर करता है प्रकट, भू के गुण की बात।
कुल का गुण, कुल जात की, वाणी करती ज्ञात ॥

The quality of the land is known
From sprouting of the seed
The words of mouth of the man do show
What is his family breed.

Like the sprouting of the seed showing the quality of the land the words of mouth of the man show his family breed.

It is really the words of mouth of the man that reveal his family breed. For it is the family of origin of the man that shapes his life's character. If the family of origin is that of bandits he will have inherited the qualities of bandits by his earliest contacts with them and shaped his impressions. It is the first impressions of life that last long and shape his later character. This is just like the virgin soil which shapes the seed germination.

96/953:

सुप्रसन्न मुख प्रिय वचन, निंदा वर्जन दान।
सच्चे श्रेष्ठ कुलीन हैं, चारों का संस्थान ॥

Four are the attributes of the noble
Stays cheerful, sweet in speech
A liberal hand, affable to all
Does not revile, make all these.

The four attributes of the noble are his cheerful disposition,

sweet speech, liberal in helping the deserving, courteous and friendly to all and who does not speak ill of others.

ON HONOUR

98/979:

अहम्न्यता हीनता, है महानता बान ।
अहम्न्यता सीव ही, ओछापन है जान ॥

Never to harbour pride in mind
Is the mark of the great
To bear pride in mind always
Is character of the lowliest.

The great never bear pride in their mind. To bear that in mind is the attribute of the lowly.

98/973:

छोटे नहीं होते बड़े, यद्यपि स्थिति उच्च ।
निचली स्थिति में भी बड़े, होते हैं नहीं तुच्छ ॥

The lowly does not become great
For occupying a high position
The great man never descends low
If placed in a low station.

He who is lowly by nature does not become great by occupying a high position in life and conversely the great man by nature does not become lowly if he occupies a low station in life on a modest income. Just for occupying low or high positions on the way of life the man does not change his basic nature, implies the saint-poet correctly.

98/977:

लगती है संपन्नता, जब ओछों के हाथ ।
तब भी अत्याचार ही, करे गर्व के साथ ॥

Whoever is great by nature
Has a humble heart always

The lowly is proud and selfish in life
Like that he always stays.

The heart of the noble and great man even if he is placed in a high position is always humble as opposed to the lowly who is always proud and selfish by nature. As opposed to that the lowly man can never be humble. In however high position he stays he will be proud and haughty according to his lowly nature.

ON THE WORTHIEST

99/985:

विनयशीलता जो रही, बलवानों का सार।
है रिपु-रिपुता नाश हित, सज्जन का हथियार॥

Humbleness of character and also behaviour
Is the noble man's real strength
With that strength he quells the power
Of the powerful enemy at length.

Humility of character is the nobleman's strongest attribute. He wins over even his enemy with that strength.

We know of instances from the scriptures how some great saints have proved their mettle by maintaining their humility in spite of provocation of the worst type. They remained calm in the face of great provocation and won in the end.

ON COURTEOUSNESS

100/996:

शिष्टों के आधार पर, टिकता है संसार।
उनके बिन तो यह मिले, मिट्टी में निर्धार॥

With noble man's character as model
The world keeps up its track
Without that the world would sink
In trackless wilderness dark.

The people of the world hold the noble man's character as model conduct and behaviour of man on earth. Without that men would find themselves involved in struggles and strife and would not be able to maintain themselves in order.

100/997:

यद्यपि हैं रेती सदृश, तीक्ष्ण बुद्धि-निधान ।
मानव-संस्कृति के बिना, नर हैं वृक्ष समान ॥

Man may be as sharp as saw
In knowledge and intelligence
But sans civilized nature and culture
He would be a mere tree in essence.

With mere intelligence and learning without a systematic and cultured life on earth man would be either like tree or uncivilized animal running at each other's throat. The human society would barely last like that.

100/998:

मित्र न रह जो शत्रु हैं, उनसे भी व्यवहार ।
सभ्य पुरुष का नहीं किया, तो वह अधम विचार ॥

Who was a longstanding friend
But has turned into a foe
With such a person it will be wrong
To behave without circumspection and love.

It will be wrong to take a one-time friend later turned foe to behave without circumspection in unfriendly manner. The former friend may have turned into a foe due to some misunderstanding. There is no reason to believe that the former friendly attitude cannot return. One should look forward to that as a noble man.

100/995:

हँसी खेल में भी नहीं, निंदा करना इष्ट ।
पर स्वभाव ज्ञाता रहें, रिपुता में भी शिष्ट ॥

Never revile another man
 Even in jest and joke
 With the enemy too one should behave
 As honest and simple folk.

With all persons, even including the enemy, everyone should behave in a courteous manner as honest simple folk do.

We have the instance of Lord Shri Rama remaining calm in the worst situation of war. His famous words "परुष बचन कबहुं नहिं बोलहुं" ring in the ears of everyone who has read the Shri Rama Charita Manas—meaning "Never shall I utter a harsh word to any".

ON FRUITLESS WEALTH

101/1006:

योग्य व्यक्ति को कुछ न दे, स्वयं न करता भोग।
 विपुल संपदा के लिए, इस गुण का नर रोग।।

Does not himself enjoy his wealth
 Nor give to the needy and poor
 To such a man vast riches
 Are a mere curse to be sure.

A man who does not enjoy his wealth nor does he give to the poor and needy, hoards it as a curse upon him. He lives in constant fear of thieves and burglars for the hoarded wealth in his possession.

ON SENSITIVENESS TO SHAME

102/1016:

लज्जा को घेरा किये, बिना सुरक्षण—योग।
 चाहेंगे नहिं श्रेष्ठ जन, विस्तृत जग का भोग।।

The worthy man lays down his life
 For saving his precious honour
 Does not yield shame for saving life
 Lays life down for character.

The honour-conscious man lays down life for saving his honour and does not sacrifice honour for saving his life, if necessary, but never the reverse viz. for life he will never lay down or compromise his character.

ON PRESTIGE OF CLAN

103/1027:

महावीर रणक्षेत्र में, ज्यों हैं जिम्मेदार ।
त्यों है सुयोग्य व्यक्ति पर, निज कुटुंब का भार ।।

The mighty hero as commander
Carries full burden of the war
So worthy son of family carries
Burden of the family on his shoulder.

The worthy son of the family takes up the burden of the whole family as does the commander of the army of the entire responsibility of the army unit.

103/1028:

कुल पालक का है नहीं, कोई अवसर खास ।
आलसवश मानी बने, तो होता है नाश ।।

Whoever interested in family welfare
Undertakes hard work
If he does fail to achieve
Any success, he did shirk.

Who wants to safeguard the interest of the family for the good of all members thereof has to do hard work. But if he shirks hard work, that will never earn any success in any work, warns the saint-poet.

103/1029:

जो होने देता नहीं, निज कुटुंब में दोष ।
उसका बने शरीर क्या, दुख दर्दों का कोष ।।

Who does not allow any family member
 To commit a heinous sin
 He never suffers any pain
 In his life's thick and thin.

The good turn done to the family is repaid by protection of his own life condition. He is never visited by any disaster in his own life. This is the reward earned for safeguarding the well being of the whole family.

103/1030:

योग्य व्यक्ति कुल में नहीं, जो थामेगा टेक।
 जड़ में विपदा काटते, गिर जाये कुल नेक।।

If there be not one fit to carry
 The burden of whole family
 Others trying to do the same
 Bring disaster to it only.

If there be not a single person fit enough to undertake the burden of the family, others may try to do some patch work or to avoid taking the burden and thus bring disaster to the whole family.

ON AGRICULTURE

104/1031:

कृषि अधीन ही जग रहा, रह अन्यो में घूर्ण।
 सो कृषि सबसे श्रेष्ठ है, यद्यपि है श्रमपूर्ण।।

It is agriculture, not any other craft
 That sustains all men on earth
 Though full of labour it has the honour
 As the best craft of worth.

Agriculture is the single craft that sustains the whole of mankind in all countries. No other craft does that. That is why it is regarded as the worthiest of crafts.

ON POVERTY

105/1050:

भाग्यहीन रह दीन का, लेना नहीं सन्यास ।
मांड नमक का यम बने, करने हित है नाश ॥

It is meaningless to become an ascetic
Due to poverty and hunger
It is far better to court death than beg
As ascetic food from door to door.

It is far better to court death than as ascetic to beg food from door to door. And so, there is no justification for becoming an ascetic to counter poverty, rightly holds the ancient saint-poet.

ON BEGGING

106/1059:

जब कि प्रतिग्रह चाहते, मिलें न याचक लोग ।
दाता को क्या मिले, यश पाने का योग ॥

To maintain the act of benevolence
If we do not have the beggar
How will the benevolent man on earth
Earn his fame as donor?

Without the beggar it will not be easy to maintain the excellence of benevolence as benevolent persons will not be able to earn the fame of being donor for the poor and needy.

ON FEAR OF BEGGARY

107/1062:

यदि विधि की करतार ने, भीख मांग नर खाय ।
मारा मारा फिर वही, नष्ट-भ्रष्ट हो जाय ॥

If by divine dispensation
Man must take recourse to begging

Such a God does deserve punishment
Of death by door to door alms seeking.

Not to be afraid of even God is recorded here by the ancient saint-poet, Thiru Valluvar. He declares that if by God's decree a man is destined to be a beggar, such a God deserves the punishment of death by himself suffering door to door begging. It is sinful of God to make beggar of a man by His decree, it is implied.

107/1064:

दारिद्र्यवश भी याचना, जिसे नहीं स्वीकार ।
भरने उसके पूर्ण-गुण, काफी नहीं संसार ॥

He is poor but will not beg
Who determines like that
Becomes Lord of the Universe
Owning all the wealth in fact.

Although poor in money the man who determines never to beg for help is actually the Lord of all the wealth in the Universe. His mind is not of a beggar. It is that of a Lord who considers himself master of all the wealth in the Universe. He would like to sing with the poet:

And having nothing
Yet hath all.

(A. Pope—Character of a happy life)

107/1065:

पका मांड ही क्यों न हो, निर्मल नीर समान ।
खाने से श्रम से कमा, बढ़ कर मधुर न जान ॥

The gruel collected by begging
Might be crystal clear
But that from crop grown by hand
Is no doubt sweeter far.

The gruel from the self-grown crops may not be as clear

and white as that collected by begging, but being the product of own labour it will certainly taste much better as correctly held by the saint-poet. It is the mind which ultimately determines what is sweet and what not.

ON DEGRADED LIFE

108/1071:

है मनुष्य के सदृश ही, नीच लोग भी दृश्य ।

हमने तो देखा नहीं, ऐसा जो सादृश्य ।।

Between the noble and the lowly man

So much is so similar

That is not seen in any other Being

In shape, size and body colour.

The degree of similarity between the noble and lowly in human beings of different countries, climes and nationalities is so high, it is not to be seen in the case of other Beings of earth. This is so in the case of the shape, size and body colour of human beings, wonders the saint-poet.

108/1072:

चिंता धर्माधर्म की, नहीं हृदय के बीच ।

सौ बढ़ कर धर्मज्ञ से, भाग्यवान है नीच ।।

Who leads a carefree life on earth

Is indeed fortunate

Does not bother about piety, impiety

Whether learned or illiterate.

The saint-poet affirms that one who leads a carefree life on earth is a fortunate man. He does not have to bother about piety and impiety and has no worries on that account. Whether he is learned or illiterate, he leads a carefree life having no worries on account of piety and impiety. Such a man is fortunate on earth. The saint-poet has a dig at the attitude of man on earth.

108/1078:

सज्जन प्रार्थना मात्र से, देते हैं फल-दान ।

नीच निचोड़ो ईख सम, तो देते रस-पान ॥

The noble offers whatever possible
On being approached by poor
The lowly spares a few drops only
As does the sugarcane drear.

If approached by a poor man for help, the noble readily offers whatever is possible for him to give. But the lowly man, like the dry and hard sugarcane, on being pressed spares only a small insignificant quantity. The fresh and luscious sugarcane yields plenty of sweet juice, but not so the hard and dry cane. The lowly man is compared to the dry and hard cane who can spare no juice worth the name. The lowly man behaves like the dry and hard cane, affirms the saint-poet, for his inability to come forward with a suitable gift for helping the poor man.

108/1077:

गाल तोड़ घूंसा बिना, जो फैलावे हाथ ।

झाड़ेंगे नहीं अधम जन, निज जूठा भी हाथ ॥

The lowly does not spare a pie
For helping the poor man
Unless he is pressed and forced
To do that which he can.

Unless coerced by pressure, the lowly man does not come forward to help the poor although he has the means to do so. He has got a hard mind which prevents him from acting in a helpful manner although that is within his power to spare.

ON THE PANGS OF BEAUTY

109/1090:

हर्षक है केवल उसे, जो करता है पान ।

दर्शक को हर्षक नहीं, मधु तो काम समान ॥

All know that a draught of liquor
 Makes a man quite jolly
 A mere look at the liquor of beauty
 Achieves that more fully.

It is common knowledge that a single drink of liquor makes man jolly and happy. But a mere look at the liquor of beauty gives more than that, affirms the saint-poet.

ON READING THE SIGNS

110/1100:

नयन नयन मिल देखते, यदि होता है योग ।
 वचनों का मुंह से कहें, है नहीं कुछ उपयोग ॥

If the message of the eyes can
 Bring the hearts together
 There is no need for words of mouth
 The same service to render.

If the signs of the eyes can transmit the message of love between the lover and the beloved, there is no need to engage words of mouth to do the same, says the saint-poet.

ON THE ANXIETY FOR UNION

111/1110:

होते होते ज्ञान के, यथा ज्ञात अज्ञान ।
 मिलते मिलते सुतनु से, होता प्रणय ज्ञान ॥

Knowledge of unknown things is gained
 By reading books again and again
 Experience of love is gained from
 Repeated company of the beloved anon.

Like knowledge being gained by reading some books thereon, knowledge of love can be gained by close association with the beloved, affirms the saint-poet.

ON PRAISE OF BEAUTY

112/1120:

मृदु अनिच्च का फूल औ, हँसी का मृदु तूल।
बाला के मृदु पाद हित, रहे गोखरु शूल।।

The tender petals of Sirish flower
And the downs of the swan
Are like thorns to the tender feet
Of my beloved anon.

The tender Sirish petals and the downs on the body of the swan are like thorns to the tender feet of the beloved. In the eyes of the lover the tender feet of the beloved are more tender than even the Sirish flower and the downs on the body of the swan.

ON GLORIFICATION OF LOVE

113/1130:

यद्यपि दिल में प्रिय सदा, रहे मजे में लीन।
पुरजन कहते तज चले, कहते प्रेम विहीन।।

Though my lover always remains
Immersed in my heart
For his mere temporary absence
People say he is love-bereft.

People do not know that the lover remains immersed in the beloved's heart always. So, the temporary absence of the lover is misunderstood by others as his lovelessness for her.

ON TRANSGRESSING DECORUM

114/1140:

रहे मुक्त भोगी नहीं, यथा चुकी हूँ भोग।
हंसते मेरे देखते, बुद्धिहीन जो लोग।।

Fools mock at us a good deal
 They do not know at all
 The pangs of separation undergone
 Which are too painful.

People unaware of the pangs of separation make light of our condition, but the pangs are too painful for us, says the beloved.

ON THE SPREAD OF RUMOUR

115/1144:

पुरजन के अपवाद से, बढ़ जाता है काम ।
 घट जायगा अन्यथा, खोकर निज गुण-नाम ।।

The spread of rumour by the people
 Has increased my love for her
 Otherwise my love would have waned
 Far beyond measure.

The rumour started by the people regarding our love for each other has increased my love for her. Otherwise, it would have decreased. So, the rumour has maintained our love intact, says the lover.

115/1145:

होते होते मस्त ज्यों, प्रिय लगता मधु पान ।
 हो हो प्रकट प्रवाद से, मधुर काम की बान ।।

As liquor tastes sweet and sweeter
 By habitual drinking of liquor
 The increase in the spread of rumour
 Swells the love of the lover.

Addiction to liquor increases its taste to the liquor addict from day-to-day. Likewise, the spread of rumour about the love between the beloved and the lover increases their love for each other.

115/1148:

काम शमन की सोचना, कर अपवाद प्रचार।
अग्नि शमन घी डाल कर, करना सदृश विचार।।

If the rumour was started
To wipe it out altogether
It works like applying Ghee
To extinguish the burning fire.

Ordinarily rumour is started to extinguish the love affair between the beloved and the lover. But it works in the opposite direction like ghee whetting up the fire instead of extinguishing it.

115/1150:

निज वांछित अपवाद का, पुर कर रहा प्रचार।
चाहूं तो प्रिय नाथ भी, कर देंगे उपकार।।

If people spread such rumour
It will help only to increase
The love of the pair for each other
In the mind of both without decrease.

The malicious intention with which rumour is started to cause harm to the love between the beloved and the lover, produces opposite result of increasing that in all cases where love is ardent.

ON THE PANGS OF SEPARATION

116/1160:

दुखद विरह को मानती, चिंता, व्याधि न नेक।
विरह वेदना सहन कर, जीवित रहीं अनेक।।

Surprising how so many people
Tolerate the pangs of separation
They tolerate that and outlive too
Their number is quite a legion.

The lover wonders how so many people are able to withstand the pangs of separation. The number of such people is quite large, he wonders.

ON PINING DUE TO THE PANG

117/1170:

चल सकते हैं प्रिय के यहां, यदि झट हृदय समान ।
नहीं तैरते बाढ़ में, यों मेरे दृग, जान ॥

If my eyes could fly to my lover
Like my heart does
Would the tears from my eyes give me
The suffering that they cause?

The beloved soliloquies that if her eyes could fly to her lover as her heart does, they would not have to shed the tears of suffering and that would save her the pang of the eyes.

ON THE LONGING OF THE EYES

118/1180:

मेरे सम जिनके नय, पिटते ढोल समान ।
उससे पुरजन को नहीं, कठिन भेद का ज्ञान ॥

Looking out all day and night
To see my lover on his way
My eyes are swollen like the drum
Can not any imagine why?

Looking out all the time of day and night for the lover the eyes of the beloved are swollen like drum. But why so it cannot be imagined by any.

ON THE PALLOR OF PINING

119/1190:

अच्छा है पाना स्वयं, पीलापन का नाम ।
प्रिय का तजना वंशुजन, यदि न करें बदनाम ॥

It is better to be called by people
 A pallor-stricken maiden
 Let none accuse him by calling me
 As a lover-deserted woman.

The beloved says that it is better to be called by people a pallor-stricken maiden which is the result of her suffering rather than accusing the lover as a deserter of the beloved.

ON EXTREME PANG OF SEPARATION

120/1200:

प्रेम हीन से कठिन रुज, कहने को तैयार।
 रे दिल ! तू चिरजीव रह ! सुखा समुद्र अपार।।

O my heart! you want your heartless lover
 To know your pang of separation!
 Useless that, it will mean to drain
 The whole of your distress ocean.

The beloved communes with her heart saying — O, my heart you desire the lover to be apprised of the pang of separation but the lover who has caused the separation and the consequential pang, is heartless and so to plead with him will be of no use.

ON RECOLLECTION IN SOLITUDE

121/1210:

बिछुड़ गये संबद्ध रह, जो मेरे प्रिय कांत।
 जब तक देख न लें नयन, डूब न, जय जय चांद।।

The separation of the dearest lover
 Is too painful for the heart
 Seeing you I shall be seeing him
 O full moon, you do not set!

The pining beloved pleads with the moon not to set so that she will have the benefit of his face in lieu of her lover's face and alleviate her pang of separation to some extent.

ON THE DREAM-STATE

122/1220:

यों कहते प्रिय का मुझे, जाग्रत में नहीं योग।
 सपने में ना देखते, क्या इस पुर के लोग॥

People say that my lover has
 Deserted me from his heart
 They do not know of our secret meetings
 In course of my dreams very oft.

The beloved consoles herself by asserting that people who accuse her lover of having deserted her do so as they do not know of their frequent meeting in her dream-state.

ON THE PANGS OF EVENING

123/1227:

काम-रोग तो सुबह को, पा कर कली लिवास।
 दिन भर मुकुलित, शाम को, पाता पुष्प-विकास॥

The assault of sex starts in the morning
 In small measure like a tiny bud
 By noon it blooms to half size
 In evening is fully developed.

The beloved is distressed by the assault of sex which starts in the morning as is the process of blooming of the flower in the tiny size of the bud. By noon it develops to half size in bloom and in the evening to full bloom stage. The pang of sex, she implies, goes on increasing from the morning till in the evening it becomes fully developed and distressing.

ON WASTING OF FORM

124/1240:

उज्ज्वल माथे से जनित, पीलापन को देख।
 पीलापन को नेत्र के, हुआ दुःख अतिरेक॥

Seeing the forehead pallor-affected
 The eyes felt very depressed
 That caused spread of pallor to them
 Over the entire eyes it spread.

The distress of sex pang causes pallor to the forehead. At the sight thereof the eyes are distressed which causes spread of the pallor from forehead to the eyes fully.

124/1238:

आलिंगन के पास से, शिथिल किये जब हाथ।
 तत्क्षण पीला पड़ गया, सुकुमारी का माथ॥

Removing the embracing arms
 When the lover releases me
 Soon my forehead is pallor affected
 In full becoming dim.

As soon as the lover releases the beloved from his embrace the whole of her forehead becomes pale and dim losing its lustre.

124/1239:

जरा हवा जब घुस गई, आलिंगन के मध्य।
 मुग्धा के पीले पड़े, शीत बड़े दृग सद्य॥

For the ingress of slight breeze
 In between our embrace
 The beloved's eyes are filled with tears
 Being pallor stricken at once.

For the entry of slight breeze in between our embracing bodies, the body of the beloved becomes pallor stricken which draws tears to her eyes immediately and makes her sad, but relieved that the pallor will not be ascribed to the hard-heartedness of the lover.

ON MESSAGE TO HEART

125/1250:

फिर न मिले यों तज दिया, उनको दिल में ठौर।

देने से मैं खो रही, अभ्यंतर छवि और ।।

It is difficult to find the deserter
 Hard-hearted is the man
 Impossible it is to trace him out
 No use to continue the exertion.

The beloved thinks of finding out the deserter-lover, but soon gives up the idea as it is extremely hard to find out a wilful deserter. It is impossible to do that she says and gives it up.

ON THE LOSS OF PATIENCE

126/1260:

अग्नि दत्त मज्जा यथा, जिनका दिल द्रवमान ।
 उनको प्रिय के पास रह, क्या संभव है मान ।।

Like the marrow close to the fire
 Whose heart is soft as butter
 With the lover close to the beloved
 Can she succeed in sulking ever?

Sulking pays dividends with the lover, but if and when he remains close to the beloved it is impossible for her to succeed in sulking as marrow (beloved) cannot succeed to remain intact in the vicinity of fire (lover).

ON LONGING

127/1270:

प्राप्य हुई या प्राप्त ही, या हो भी संयोग ।
 हृदय भग्न हो चल बसी, तो क्या हो उपयोग ।।

Before my beloved's heart breaks down
 I must be at her side
 Of what use will be my coming there
 After her heart does divide.

The lover realises of his own the ultimate result of pang of separation from beloved and resolves that he should hasten to be by the beloved's side before her heart breaks into two.

127/1267:

नेत्र सदृश प्रिय आ मिलें, तो कर बैठूं मान ।
या आलिंगन ही करूं, या दोनों, हे प्राण ॥

My lover is as dear to me, I tell you
As are my eyes to me and yours to you
As soon he returns do tell me news
And whether I shall sulk, or embrace him too.

The beloved hopes that the lover will return of his own accord as he has deserted her but she cannot make up her mind whether she will sulk at him or embrace him on his return, unable to decide which of the two courses will be more effective with the lover.

127/1268:

क्रियाशील हो युद्ध कर, राजा पावें जीत ।
सपत्नीक हम भोज दें, संध्या हित सप्रीत ॥

Let the Ruler engage in warfare
Conquer many a land
I want my beloved by my side
Join her in feasting band.

The lover on the other hand soliloquies that he wants to be by the side of the beloved and enjoy life by joining her in a joint feast of good food and music.

127/1269:

जिसे प्रवासी पुरुष के, प्रत्यागम का सोच ।
एक रोज है सात सम, लंबा होता रोज ॥

My lover is in a distant land
I am dreaming of his return

A day I feel like seven days
I cannot take it as fun.

The beloved is dreaming of her lover who has gone out leaving her alone. She is anxious for his return and impatient for the lover. So, she feels a day to be as long as seven days.

ON READING THE INNER THOUGHT

128/1280:

काम रोग को प्रकट कर, नयनों से कर सैन।
याचन करना तो रहा, स्त्रीत्व लब्ध गुण स्त्रैण॥

With visible sign of love in eyes
I shall come before the beloved
And beg the return sign of womanhood
Which can be well read.

The lover decides the plan to succeed by his appearance. He would carry the sign of love in his eyes and beg for the beloved's gift of womanhood.

ON IMPATIENCE FOR UNION

129/1290:

उत्कण्ठित मुझसे अधिक, रही मिलन हित बाल।
मान दिखा कर नयन से, गले लगो तत्काल॥

More than mine is my beloved's
Impatience to unite,
If I show the slightest sulk
She rushes and clasps me tight.

The lover is convinced that more than him is the beloved's eagerness to unite with him, her lover. For the slightest sign of sulking shown by him, she rushes and clasps him as she cannot tolerate his separation.

ON SULKING FOR HEART

130/1300:

बंधु बने नहीं अन्य जन, है यह सहज विचार।

जब अपना दिल ही नहीं, बनता नातेदार ।।

If my own heart does not support me
In a friendly manner
Why should else's stand by me
This is easy to answer.

The lover is not fully satisfied with the behaviour of his own heart. He apprehends that his own heart is not supporting him fully and worries how he can expect the beloved's heart to do so?

131/1308:

पीड़ित है यों समझती, प्रिया नहीं रह जाय ।
तो सहने से वेदना, क्या ही फल हो जाय ।।

The lover is suffering your separation
Knowledge of this if beloved does not feel
There is no use telling her
Or mete out a harsher deal.

If the beloved on hearing of the separation pang does not feel for the suffering of her lover, telling her about it or using more harsh lines will be of no use to change her heart.

ON LOVE QUARREL

132/1320:

देखू यदि मैं मुग्ध हो, यों कह करती रार ।
देख रहे हैं आप सब, दिल में किसे विचार ।।

If I look at the beloved's face
With loving appreciation
With a sulk she retorts at me
"Staring at whose face in imagination?"

The sulking on the part of the beloved is indeed harsh when she accuses the lover of remembering some other's face while looking at her.

ON THE CHARM OF SULK

133/1329:

रत्नाभरण सजी प्रिया, करे और भी मान।

करें मनौती हम यथा, बढ़े रात्रि का मान॥

If the gold decorated beloved sulks
Let me go on pacifying her
O! night prolong your reign the more
So, I continue my endeavour.

The lover, however, does not despair. He begs the night to prolong her stay to enable him to continue his efforts at pacifying the sulking beloved *ad infinitum*.







The author, Shri Gananath Das, retired from the Indian Administrative Service in the year 1972. Since then he has engaged himself in the study of various saint poets starting with the famous saint poet, Kabir Das, of the 15th century A.D.

On Kabir his works include Life and Philosophy of the Saint Poet in Oriya, and translation of five hundred of his couplets in English Verse, in three volumes: the first of one hundred published by the Bharatiya Vidya Bhavan of Bombay in 1992, the second of three hundred published by Motilal Banarasi Das of Delhi in 1991 and the third of one hundred published by Writers Workshop of Calcutta in 1992, followed by Sayings of Kabir published by the same publisher in 1993.

In 1992 he published his translation of one hundred songs of Guru Nanak Dev as 'Nanak Satak' in Oriya and 100 Love Songs of Kabir in English Verse which was published by Abhinav Publications of New Delhi.

In 1994 he published his Oriya Verse translation of the entire Thiru Kural, the immortal work of the Tamil Saint Poet Thiru Valluvar, consisting of 1330 couplets in 133 chapters.

In 1994 he published his Essays on Kabir published by the Writers Workshop of Calcutta consisting of indepth studies of the Saint Poet's Sayings on as many as 22 topics.

In the meantime he has completed his "Readings from Bhagabata", being English Verse translation of over 150 Sayings of the famous scripture originally composed by Vyasa Deva and translated into Oriya Verse by Saint Poet Jagannath Das of 'Pancha Sakh' fame.

Other Important Titles

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